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Bulletin

OF THE

Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



SLOGAN
TO RISE BY RAISING OTHERS

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1. Seven or more persons applying in writing to the Trustees of the Oriental Esoteric Society, and complying with the conditions of membership, or who are already members, may receive a CHARTER to form a BRANCH of the Oriental Esoteric Society upon payment into the Treasury of the Society of the sum of \$5.00.

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Prayer

HOW TO OBTAIN ANSWERS TO OUR PRAYERS

We read in the Scriptures: "The effectual fervent prayer of a righteous man availeth much." Yet many people faint and become weary because they, apparently, receive no answer to their prayers, pray they never so earnestly. What can be the reason why the All-Merciful, the Omniscient, the Omnipotent, nevertheless vouchsafes them no sign, no token, no word!

It cannot be that the *Omnipresent* One does not hear when His children call; for that would be a contradiction in terms and would dispute all that we know of the goodness of God; it cannot be that He is unwilling to grant all good gifts; for even the fond father among us is attentive and ready to grant the requests of his children. The impediment must be something that the children themselves put in the way, however unconsciously; for otherwise God would not be God.

We see examples of this in the relations of the heads of any well-ordered family in our midst to the children and other members of the household; and by continually referring our thought to this illustration we shall be able to understand many of the disappointments and trials we may have had in the past. The father, in his love, has made full provision for granting every desire that his child can rightly make; yet, in love, he will sometimes withhold the gift for any one of a number of good reasons: he may not, in his wisdom, find the time fitting; the child may not be strong enough to use the instrument requested; some lessons in patience may yet be needed—any one of thousands of more favorable occasions may be seen ahead when the granting of the prayer would carry with it a greater blessing—all this the father sees.

And if this is evident in the human relations between father and children, much more luminous will it appear in the dealings of God with Man.

Every prayer that has ever welled-up from the bitter waters of affliction, from the tempest of desire or of anger, from the clear shining depths of joy, trust and thanksgiving—every prayer whether good or evil has vibrated in the ether of the planet and has its place in the life of the Cosmos. Nothing can be lost.

But it is the "effectual, fervent prayer of the righteous man" that "availeth."

* * * * *

There is much that must be done by man in the way of preparation before he can expect an answer to any prayer that he may make even to his fellowman—much more then to God. The spend-

thrift cannot make an effective appeal to one who knows his weakness until he has first corrected his fault and given signs of repentance. We must, therefore, commence by eliminating whatever moral defects we may know ourselves to have and seek them out diligently to that end. This is the first and most obvious step to be taken by the one who would approach God in prayer.

Something more, however, than a mere negative preparation of eliminating failings is required. He who would present himself at the threshold of the Divine Presence must show positive virtues and powers to aid in the world's progress. If indeed he has not yet acquired such credentials, he must at least, if he would gain admission, show that he is prepared to consecrate himself to the Service of God by the concentration of his Will and by a careful attention to the Divine Plan and instructions. How few are there among those who look for an answer to their prayers who realize the necessity for this preparation.

Yet if they were undertaking an embassy of an important nature to a Foreign Court, they would make all of these preparations with diligence. They would:

1. Remove all obstacles to their reception and freedom of action while there and provide for the favorable hearing of their suit.

2. Concentrate their Will on the matter in hand and give the whole attention to whatever service may be rightly required of them in return for the favor prayed for.

3. Be alert and attentive to every hint and suggestion given by the President or Ruler of the Foreign Court or his representatives, striving to follow where they led and to see as they saw.

These precautions would be right and proper between equals, in a case such as cited; much more imperative, then, is this three-fold preparation when approaching God in prayer.

For the permission to converse with God and with the God-united by prayer is the privilege of the spiritual life; it is the free gift of God, and there is nothing that we can give in return for it. As the Scriptures say: "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

There are, however, few of whom it can be said that they have "done all those things which are commanded," and it becomes more and more necessary that we exert our every power to make due preparation for effectual prayer.

* * * * *

The man who prays effectually is the "righteous" man—the man who lives in accordance with the laws of God and of Nature,

who recognizes his duty to God, to his fellowman and to himself and performs it, repenting and making amends when he falls short. No one of us is always righteous, but we may habitually avoid what we know to be unworthy of us and we must steadfastly repudiate and repent of all past offences.

This is a necessary preparation for prayer; otherwise our words, besides being profane in the presence of God, are "the idlest and most empty of all idle and empty words." Nor can we expect that they will bring us a living response.

* * * * *

Since the true spiritual life is the free gift of God to Man, the attitude of prayer should be that of humble (though not servile) petition. It is the function of the Man who shall have received the Divine Gift to co-operate with God in the Cosmos and in the Divine operation in the human spirit. Man becomes the son of God, able to learn of the things of God and to bring them into manifestation.

The *Gift of God* is not to be had by "Affirmations," for these do rather create a false confidence in self and lead to pseudo-spiritual life. Those who make use of "affirmations," as a form of whom the mystic fire is burning, makes no claims, but is humble and unobtrusive. The mystical life is the free-gift of God; but he who claims it as a right is in the attitude of the rebellious child.

Nor is it the purpose of prayer to give information, to move God to pity or to persuade Him to act in our favor by doing something that He is not already inclined to do. The purpose of prayer is to put man in communication with God and to provide a medium of communication with God-united personalities in higher spheres. This union is already prepared and it can become the privilege of all by prayer.

The great value of prayer is to increase and maintain the spiritual life. Those who make use of "affirmations," as a form of prayer, to secure material goods, may receive answers and obtain their ends; they lose, however, the greater blessing.

Habitual prayer, ascending as the incense from the censer, is the overflow of the heart's affection, the love of man to God, man's offering of himself and consecration of his every thought, word and action.

When man's heart is right with God and when he is truly striving towards all that is good, true and beautiful, he may, after due preparation, receive true mystical guidance in all his doings. We read that King Hezekiah when sorely pressed by the King of Assyria, "went up into the house of the Lord, and prayed before the Lord" words of adoration, of worship and of entreaty, and the Lord sent him an answer by the mouth of Isaiah the prophet, giving him a sign and a promise to defend Jerusalem. So it is with the "effectual, fervent prayer of a righteous man."

It is true that we may not receive a miraculous vision or hear words from superterrestrial realms; but if we lay our problem before the Lord with docility of mind, fully resolved to do the Divine Will whatever it may cost, we shall assuredly receive guidance in dealing with our problem and shall be enabled to come to a right decision.

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MEDITATION

Reincarnation teaches that, though the body perishes, yet the soul always is; that long aeons ago it came forth from the Great Source, a vital undulation, issuing from Nirvana.

It takes on many forms, every separate form constituting a body; it is, in turn, mineral, vegetable, and animal, and all this is preparatory to the final inflow of intellectual and spiritual man; this final step is but the beginning of a new series of incarnations, experiences, and rebirths, for man has to pass through all worlds, and to live in each world as long as is necessary for him to learn and to understand all about that world.

And this series of differing experiences continues throughout many lives, the soul gaining continually in clearness of vision and in understanding of the physical and lower realms, and coming into a greater power of expression in them; till from being a helpless infant, as it was when it first began to incarnate, it passes through childhood, youth, and manhood, and becomes the perfected soul, the Master, the Adept.

—“*What Esoterism Is,*” MARSLAND.

REINCARNATION

1. As a man casting off wornout garments taketh up new ones, so the dweller in the body casting off wornout bodies entereth into bodies that are new.
2. The life of man did not begin: it *came forth* from the Source of all life.
3. The Soul takes many forms; it is in turn mineral, vegetable, and animal, and all this is preparatory to the final inflow of the Intellectual and Spiritual Man.
4. Man has to pass through all worlds, and to live in each world until he understands that world.
5. One single thought or aspiration towards the good, one unselfish, pure desire in the whole life, assures the soul another opportunity.
6. Thy shadows live and vanish; that which is *in* thee shall live forever; that which is *in* thee knows, for it is knowledge; it is the man that was, that is, and that shall be, for whom the hour shall never strike.
7. Sages do not grieve for the living or the dead. Never did I not exist, nor you, nor these rulers of men. Nor will any of us hereafter cease to be.

Prayer

O prayer, immerse me in the universal soul—
The over-soul which lies so close above my head—
Until I feel myself an atom in the whole,
A spark divine to burn when all the worlds are dead.

O lift me in thy wings, imagination pure,
Till pure in heart I pass within the sphere of God ;
Unveil my spirit there ; its latent germ, mature,
That I may issue forth with peace and mercy shod.

Thou momentary prayer, extend thy realm until
Through thee I rest in Him, with every breath I draw ;
Transmute each fond desire to one—to do His will,
And show the world the mighty workings of His law.

Then let the veil be drawn upon the transient earth,
The semblance and the show of passing things which seem
Reality—the rainbow bubbles, or the mirth
Which vanishes in tears, less real than a dream.

And keep unveiled, O prayer, the inner vision clear,
Relating me to all that wondrous host above
Who touch our tiny world, and change its atmosphere
Into a symphony of peace on earth, and love.

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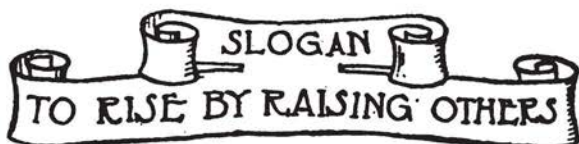
OF THE

WASHINGTON

Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



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ERRATUM

A printer's error occurs in our last number, Vol. XIII, No. 5. On page 5, the fourth paragraph should read:

The *Gift of God* is not to be had by "Affirmations," for these do rather create a false confidence in self and lead to pseudo-spiritual experiences. He who is truly in Union with the Divine, in whom the mystic fire is burning, makes no claims, but is humble and unobtrusive. The mystical life is the free-gift of God; but he who claims it as a right is in the attitude of the rebellious child.

MEETINGS OF MEMBERS FOR STUDY

Many readers of the BULLETIN gather their friends together weekly, or bi-weekly, for study and the interchange of ideas; and we recommend this field to all, for it is not necessary (although it is most desirable) to be a Member of the Society before beginning to work in this way.

One of the main objects of these study-classes is the promotion of social fellowship amongst persons who, although leading vastly different lives, are nevertheless thinking along similar lines.

It has often been pointed out that all great movements have sprung from small and insignificant beginnings; no one, therefore, need be disheartened if his class is few in number. Remember the words of the Master: "Where two or three are gathered together in My name, there am I in the midst of them."

Reports from the various Leaders are invited from time to time; any difficult questions that arise in the classes should be sent in to us, and we will answer them.

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Probationary Steps

PART I. WHEN THE DISCIPLE IS READY

The qualifications for discipleship are all moral ones, although these must, of necessity, be founded upon an intellectual grasp of the problems of life, and these again, in turn, must be upheld by the vigor, strength and endurance of the physical man.

There are therefore many sides to the development of the spiritual nature of man, for this nature, though One, is threefold, and each of these three embraces immense fields of knowledge which no one of us (following our present methods of acquiring information) could cover in the space of one life-time.

In those countries and communities where the spiritual Teacher is truly ONE WHO KNOWS, the aspirant hears with due reverence the words spoken, striving to understand such presentations of the subject as are not familiar to him, and realizing with humility his own imperfect information and the lack of development of his own powers of intuition and of reason. When, therefore, facts are set forth of whose truth he is unaware, or even such as his previous training leads him to believe untrue, he does not, at once, begin to doubt the words, the motives or the intelligence of his Teacher, but he advances with courage and alertness into this new field of research, confident that what now appears to him inexplicable will yield up to him its treasures if he, on his part, is able to dig deep enough to unearth them.

The aspirant, under these conditions, is desirous of learning something which he does not already know; he is humble enough to believe that he does not know everything; and he believes that the Teacher to whom he has addressed himself can point out to him the way. The conditions are thus ideal, and, when the Truth is presented, it is at once recognized by its goodness and its beauty, and thus becomes part of the one who receives it and who is in harmony with it.

This, the dogmatic method of teaching, is the best suited to the transmission of high spiritual truths; and the more advanced the teaching, the more indispensable it is, and the more exclusively it is used between the Master and his disciple.

Unfortunately, however, the attitude of the little child, humble and trusting, of which the Lord Jesus speaks, is replaced in our modern world by that of doubt and scepticism. Reverence is cast to the winds, the disciple sets himself up as being upon a par with the one whom he has chosen for guide, and men begin to criticize and question the most sacred things, thus closing to themselves many doors upwards.

"An evil and adulterous generation seeketh after a sign," we read, and so it is with suspicion and unbelief in our own days as well as formerly. The seeker demands of his teacher "a sign."

some miraculous proof of the truth of his teachings; he even proceeds to dictate terms upon which he would be willing to give heed to the spiritual instruction which he has solicited.

All of this is less reasonable than it would be for a small boy of three or four years, upon entering the Kindergarten department of a large graded school, to refuse to obey unless he was placed under the immediate and personal care of the Head Master himself.

Our Society has warned students of this pitfall of pride in the first lesson of the Correspondence Course, "The Mystery of Being," page 2, in the following words:

"In the Orient, the Master never deems it necessary to prove to his disciple the statements, one by one, as they are made,—by argument, discussion or by demonstration. He delivers his message without a care or anxiety as to whether the disciple believes, criticizes or rejects it; knowing that whatever the disciple is ready for he will recognize and appropriate, and that no amount of argument, explanation or demonstration will enable him to recognize that which he is unable to receive."

And again in a later lesson, "At the present time the Initiates, who know things which neither you nor I can even suspect, have judged the moment ripe for the communication of a little of their knowledge to men of unprejudiced mind in the West. Whether these accept it, or whether they reject it, is indifferent to them. We cannot, therefore, expect that they will pass their time in discussing with us that which They communicate."

The ideal condition for the communication and the reception of spiritual instruction is the one where perfect confidence reigns between the Master and the disciple. Owing, however, to the conditions existing in the intellectual world, it is necessary in many cases for this spiritual instruction to be preceded by a period of critical investigation before the Truth can be made manifest to certain minds.

The Truth has nothing to fear from right criticism and from unprejudiced investigation but will come forth from the ordeal brighter and clearer than ever. There is, however, danger of the entrance of doubt, suspicion and other negative forms of distrust into what should be a scientific research after truth. If an investigator is determined not to believe a certain fact, the most elaborate and convincing proof will fail to satisfy him. And this is the situation of many of those who believe themselves to be unprejudiced investigators.

True criticism should be a determination to *discover the Truth*. Too often it consists in negative doubt as to there being any truth to find; from this it passes to discussion, suspicion, accusation and confirmed scepticism. This negative doubt spells death to all progress in the field it covers.

Doubt is a different state from the suspension of judgment. When the mind comes in touch with a new activity, it naturally

questions and proves all things. The wise man suspends judgment, but he does not doubt. He *searches for the truth* contained in the matter in question, and until he has found it he remains neutral. In no case does he emphasize or point out any error he may discover save to eliminate it. Error carries within itself the germ of its own destruction. There is an element of truth in all human ideas, sometimes more, sometimes less; the disciple searches out this *Truth* as found in all schools and all teachings; he appropriates it and sifts out the dross of negation into the abyss of nothingness from whence it came.

JACOB'S LADDER

When we meditate upon the principle of Order we see it prevailing in all life from the Divine through the Angelic, the Human and even in Nature. "As above, so below;" but the below or lower forms are encased in forgetfulness or inertia, and it is only when we begin the Sublime Ascent that the Light from the Logos awakens us from our slumbers, lifting veil after veil until we emerge into the One at Oneness with the All.

In trying to form a mental vision of such a conception I recalled the picture of "Jacob's Ladder," which puzzled me greatly when I went to Sunday school many years ago, but which has now more than a literal meaning. It is the steps or the reasons whereby we reach unto God. It is visible to most of us where it touches the earth, but only those whose eyes are fixed on the celestial heights can see its topmost rungs.

The ladder (I shall keep to my symbol) would also indicate the materialization of the Word, the Idea of reaching to the One; and the method whereby It can be reached.

One step leads to another. The meaning of the Real is becoming more apparent. As has been so beautifully stated, "things exist because God knows them; man knows them because they exist." And as man ascends the ladder to reach his higher self, God descends to give it expression in the diversified forms of matter; The soul of man in the ascending scale becomes spirit, the All pervading Reality, The Ideal expression of God in Man.

How great is compassion, Brother,—the sweet Sister of Love; of God descending to earth in the service of the many. It suggests itself to me that this is the Great Law, the Law of laws, the Spirit in action in Universality.

* * * * *

When at last we arrive at the principle of Unity and the idea that all forms of knowledge contain the Divine Essence, the world of human thought and action at once opens up before us, where Divine Principle, inherent in all bodies, strives for Beingness or self-consciousness according to the rate of the vibrations which govern that particular activity.

As it is scarcely possible for man at his present stage of de-

velopment to grasp all knowledge we have to confine our sphere of investigation to the limits which are imposed upon us; and as we solve the problems of that particular activity, we are brought face to face with the greater problems, of which that particular activity was a part. This may help to explain why the problems, pressing for solution, become more complex the better we understand them.

Should we, however, consider the solution of that particular activity as the final solution itself, we immediately call into being the idea of Separateness, self becomes glorified.

We have but to turn to any field of thought or action to find many such examples. In the individual, it may take the form of pride; in the community, the idea of class may predominate, or if we take the larger field of our national life, party politics is the natural place for the idea of separateness. We even find it exemplified in the idea of supremacy of the white race where they are forgetful of the fact, that "The Universe is One, therefore All are of Universal Brotherhood."

It seems evident, therefore, that as no individual or corporate body can explain itself in terms of itself, we must seek for some outside influence, where there is a point of contact, or common ground where they can be explained. We can find a simple illustration in the field of economics.

When we say a sack of wheat is worth a dollar, we express the value of the wheat in an equivalent. What is it that enables us to do so? Both are expressions of abstract capital and labor-power, therefore both have value. To say a dollar is worth a sack of wheat would be the reverse of the equation, the mode of expression still holds good.

It should be easily grasped, then, in the higher realms of thought, that no individual or organized body can be explained in terms peculiar to itself. We must seek for an equivalent or medium of expression, to discover the influence or power which called both into being.

In the physical sciences it is comparatively simple to find such mediums, but when we come to the world of metaphysics or religion, the difficulty of further progress becomes very real for the materialist.

The only possible solution for him would seem to be an unqualified denial of the existence of outside influences, thereby placing himself within an iron-clad proposition from which there is small chance of escape.

But when *Divine Essence* is recognized as being an inherent quality in All, the co-relative Power or influence can be readily grasped; and in no matter how small a measure the idea may come to us, we have established the link which leads man from the lowest form of matter to heights which are beyond comprehension.

Walter Lauder.

MEDITATION

God is Justice. That God is also Mercy is shown in the numberless opportunities that are given to every soul for its perfection. Not one life, but many lives; not one trial and test, but an infinite number of such delicately graded problems and difficulties are brought to him, that it is rendered an impossibility for any soul to refuse at last so gentle a suasion. Day after day, year after year, life after life, the same lessons are presented; and each time the conditions are varied somewhat, so that every part of the nature of the disciple is tempered and strengthened. Each decision that he makes sinks into the sub-conscious man and becomes gain or loss, according as he has decided for or against morality, truth, and justice; and, though his life as a personality changes constantly, though he is sometimes man, sometimes woman, now rich, now poor, yet those qualities that he has stored up as character are never lost, and each life shows a steady advance.

The world might judge that he had retrograded, but the world should remember that it is said of the Lord Issa, "He had not where to lay his head."

—"*What Esoterism Is*," MARSLAND.

THE LAW OF KARMA

1. Sow kindly acts and thou shalt reap their fruit.
2. Man in the hands of Karma is like a child in the home of its parents. Food, clothing and instruction are freely and lovingly provided; but not the wisest of parents can say to what use their child will put these advantages. His future is in his own hands.
3. Chafe not at Karma, nor at nature's changeless laws. But struggle only with the personal, the transitory, the evanescent, and the perishable.
4. Karma does not create or prearrange anything; it is man who creates the causes and Karmic law that adjusts the effects.
5. The wise man does not desire to be free from the law of Karma until he has fully atoned for every evil action and thought.
6. Teach to eschew all causes; the ripple of effect, the great tidal wave, thou shalt let run its course. The fruit of Karma Sages dare not still.
7. Rigid justice rules the world. With mighty sweep of never-ending action, it brings to mortals lives of weal or woe, the Karmic progeny of all their former thoughts and deeds.

Jacob's Ladder

A wonderful ladder of love extends from the earth to the heaven,
A Brother alive with the light, a Brother whose love is like leaven.
Is standing on every step, and pointing us up to the skies,
Is reaching humanity's soul, and teaching the way it may rise.

A chasm it was to our gaze from earth to God's infinite blue,
A void most eternally pure that angels alone could pierce through,
But now thro' its far, domeless depths descendeth an echo divine;
"Behold! We have risen before; each step of the ladder is thine."

The blue-vaulted arch of the sky encircles the bosom of earth;
E'en so does the love of the Lord envelope each soul from its birth:
But if it would mount upon high, the ladder of love it must scale,—
A mystery then is revealed, and loosed is an end of the veil.

The ladder whose foot is a stone, whose height is the kingdom of God,
Endureth till man is evolved, till conscious, divine, is the clod,
And souls that are pure as the snow will woo us and win us above,
In Brotherhood's sacrifice grand, an infinite ladder of love.

—Ariel.

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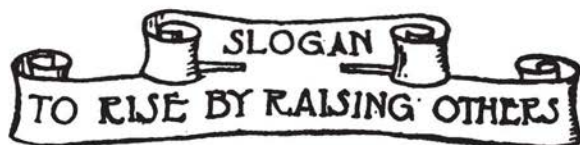
OF THE

WASHINGTON.

Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



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CORRESPONDING MEMBERSHIP

Many write to us for advice as to their reading or their personal problems, and these we gladly help as far as we can, although the handling of a large and varied correspondence with a limited force is a matter of considerable difficulty. When however we suggest that they join our Society as Corresponding Members, many shrink back. To take this step seems like joining a church or taking a pledge of some kind; it seems like limiting or binding oneself; in fact we are often asked whether obligations are not undertaken which might in some way interfere with liberty of thought or action. Many, too, are afraid of being subjected to hostile criticism.

To such we wish to say that nothing could be further from the truth. To become a Corresponding Member means simply to enter oneself for a definite course of instruction; no pledge of any kind is taken and nothing prevents the member from retiring at any time. There is nothing in it which is inconsistent with membership in any church or other organization, or belief in any religion, Christian or otherwise. A considerable portion of our members are active church members and some of them are orthodox clergymen in charge of large congregations, while all the important Christian denominations and all the great religions are represented. The membership lists are entirely confidential, are not published and are not accessible to any but the officers having the work in charge.

Why should you join? Because no matter how carefully your books are chosen by you or for you, and no matter how carefully they are studied, more direct and personal guidance is usually helpful, and by availing yourself of it you will not only save time but you will avoid much retracing of steps; you will be spared the risk of the many by-paths and pitfalls to which the student of occult subjects is exposed; you will be spared the danger of being misled by those, and there are many, whose object is not your advancement but their own personal profit. An advantage of such instruction is that it is treated from a definite standpoint, that it separates the essential from the unessential, whereas if one reads books only, one often fails to get that point of view which is needed as a basis for consistent action. The instruction is so arranged as to bring out the special difficulties and needs of each member and to meet them by personal correspondence when necessary. No system of teaching occultism has ever been devised which permits the handling of individual problems to the same extent and which brings the student more closely in touch with the instructor.

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The Soul's Awakening

One day when the weather was bleak and drear and the winter was approaching, the sower cast a seed into the ground. "Lie there and rest," he said "and when the spring time comes around, you will shoot up and grow, so as to gladden the earth and me."

The seed however was deaf and heard no word, only it felt the cold soil closing upon it and seeming to press out its very life.

At first it had little consciousness, it just suffered mutely, asking no reason, seeking no relief, and for long months it lay still, and each day found it apparently more dead than the day before.

But as the sun began to rise higher in the heavens and the earth grew moist and warm, the seed began to feel within itself strange thrills and yearnings, it longed restlessly for change, its old home became more and more irksome, new possibilities were awakening, its shell grew all too small, it needed a larger sphere.

"I cannot be doomed to lie here and die" it said and swelling itself out to the utmost, it burst its shell and entered upon a new life.

And the sower smiled, but the plant groaned in its agony of seeking out the right path upward to the light; nor did its first efforts appear to be encouraging, for they were all downwards and tended to root it yet more firmly in the soil from which it was seeking an escape. And the genii of the earth laid hold of these tender shoots and nursed and fed them, entreating the plant to dwell with them nor seek the higher life. The plant listened, and for a time thought that this was perhaps the only outlet for its energies.

But the sun grew stronger; though still unseen, his presence was felt.

With one supreme effort the plant raised its head above the earth and beheld the glory of the light. Of what account then were the anguish and the suffering through which she had passed? These are forgotten, swallowed up in the joy of realization.

And with love in her heart, for her lord and for all that lived, the plant grew daily in stature and in favor with God and man, and the sower rejoiced and the earth gave thanks for a new soul which had won through to the light.

The Migratory Worker . . . Why?

One of the problems that confront the sociologist is the migratory worker. Why do certain individuals feel that they must have a change of surroundings and conditions?

The spirit of unrest is in the air. On the surface of things to-day commercialism most often and most loudly claims attention. Within the body politic, organization and co-operation are being tried on a scale never before recorded in the history of man. What the final outcome may be, even the wisest can not say, and perhaps only the foolish would dare attempt to predict.

Potent as is all this commercial unrest and economic strife, other problems are up for solution. Only the imbecile or the degenerate can really ignore the psychic element in his own nature. Just as inevitably as water seeks its level and ultimately finds its way to the sea, so does man feel after that power whose divine ray makes him man, and whose indwelling presence lifts him, at rare moments, beyond sordid self and beckons his soul toward the higher, the larger, the brighter, the better. This is a universal experience, equally known to all men, and entirely independent of theologies or ecclesiasticisms. It is, broadly speaking, the psychic problem constituting the religious life of man.

It was never more manifest than it is today; it is everywhere in evidence. Every problem in the life of man and every movement that affects society is, in the last analysis, a psychic problem. One and all, they concern the body and its environments incidentally and the soul essentially.

What is true of the individual is true of the race. The progress made in psychic science in the last half century is so remarkable that it is almost impossible to find a word to express it. However, the working hypothesis in psychology has seldom been suggested, and is found by few, so there is hardly a precedent to follow, and the masses are in confusion. But man is awakening and will soon grasp the situation.

The great majority of people, even among the intelligent and educated, will deny that the psychic theme has ever been known to man and will argue that it would never have been lost if it was so beneficial. Numerous conditions have existed, and persons who have enjoyed power and were jealous of that power, knowing the advantages to themselves to be gained by the suppression of all knowledge, have destroyed books, records, monuments and all clues. Constantine was indefatigable in this work and did more to bring about the condition known as the Dark Ages than, perhaps, any one man.

This awakening, this unrest that is upon us, is significant. Man, realizing through his subconscious mind that there is more in life than food and raiment, wishes to possess that which he feels is his.

Investigators have demonstrated that the subconscious mind registers and retains impressions generally beyond the ken of persons acting under the direction of the conscious mind. This was first demonstrated by the use of hypnotism, and now a system has been worked out by which facts may be drawn from the subconscious mind.

Man, then, knows subconsciously that he is entitled to more than he is receiving, and awakens to the possibilities within himself; but never having given the matter any thought, or tried to analyze this feeling, he becomes dissatisfied with his surroundings and, anxious to improve himself, he migrates to a foreign locality. Here under new surroundings and influences he expects to become a man among men.

Ages ago man was forced to migrate to find food and mates, for both of which he frequently fought. This life of hardship tended to improve the race physically for, at that time, man was not sufficiently developed mentally to register spiritual impressions. The subconscious part of man remembered and has handed this knowledge down through the generations, producing the feeling of unrest that we are dealing with today. In order to quiet this feeling, we, like the man of long ago, look for a change of surroundings—not being sufficiently developed to understand that its meaning refers to the real man, the mature individual, the one that dares and does.

There is, again, another class in whom the ego has been aroused but not yet fully awakened. For some reason unknown to themselves, these feel it necessary for them to migrate. Not having the impulsive force to push onward, the awakening not being complete, they simply wander "to see the world."

This is the individual that becomes the tramp, the vagrant, the drifter; he belongs to the class that fills our prisons, hospitals and asylums and is a care and menace to society. He is of the Infant class, the class in which the ego is not sufficiently developed to provide even for the physical needs.

The feeling of unrest takes many forms. The woman of wealth seeks a relief by doing charitable deeds. In this the migratory instinct is shown; for, while she may not leave the community in which she finds herself, she leaves the home, and this small step shows a desire to broaden out.

For generations the feeling that all we did was for self has been instilled into the mind, the old "Robber Baron" idea has prevailed though spoken of as the "survival of the fittest." In other words, "He may seize who hath the power and he may hold who can." But human nature is essentially a staple product and can be relied on in any event; deep in the heart of man lies the principle of justice and equity and no abuse that selfishness and greed devise can long prevail. We may be far from the universal reign of

Brotherhood, but there is something deep down in the heart of man that continually strives toward it, and the migratory worker, whether with heart, head or hand, is a giant of unknown strength helping this movement onward—unconsciously, perhaps, but helping nevertheless.

(By a student.—In answer to a previous article appearing in *The Bulletin* on the same subject.)

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MEDITATION

The law of Karma is often held up as a hard and cruel task-master, and is blamed for all of the suffering that men endure; so that men fear and dread Karma, instead of courageously meeting the results of their own past actions.

The prevailing teaching of dogma declares that it is possible to do an evil action, and yet, through the intervention of some Superior Being, to escape the consequence of that action.

This teaching is entirely contrary to Esoterism. "Whatsoever a man soweth, that shall he also reap" certainly seems much more logical and just; nor can we find anywhere in Nature any parallel to the generally accepted plan of salvation.

It is contrary to principle and to every known law that a cause should not produce its due effect; and the greater the soul, the less able is he to disobey law! It has been said that there is one thing even God Himself could not do in His Universe, and that would be to break the law.

—"*What Esoterism Is*," MARSLAND.

THE USE OF SUFFERING

1. Those who will not learn from gentleness must learn from pain.
2. At some stages of our growth pain is our most effective teacher.
3. If man rightly understood the meaning of this life and its purposes, he would welcome many persons and experiences that he now puts away from him as unpleasant and wearisome.
4. Why grieve? Why strive and struggle? These do but hinder growth. Rise, O disciple, stand upon thy feet, lest adversity trample upon thee and soil thy robe! The jewel is to be found in the head of adversity, not beneath its feet!
5. Learn to suffer cheerfully, gladly, knowing that every pang so borne loosens one bond that is holding down this poor humanity.
6. As soon as we learn patience and submission, as soon as we cease complaint and struggle, the situation rights itself.
7. Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry; it is a song.

"And I saw heaven opened, and behold a white horse, and HE that sat upon him was called Faithful and True, and in righteousness HE doth judge and make war."—(Revelations xx and xix.)

"And when these things begin to come to pass, then look up and lift up your heads: for your redemption draweth nigh."—(Luke xxi:28.)

"And take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."—(Luke xxi, 28 to 36.)

Yes all this has been written, we may now proclaim it boldly: prophecy has been fulfilled, and the time is at hand.

And not only do the prophecies of the Jewish Christians and of other peoples and other religions announce these terrible events as imminent, in our very age; but the modern Clairvoyants see the same.

The famous denunciation for instance, "Le Secret" which excited so much notoriety in France and aroused the anger of so many bishops, curés, and priests—rebukes, says "l'Étincelle:" "Their bad lives, their irreverence, their impiety, their love of gold, of pleasure, of honors, which renders them sewers of filth. Their conduct calls for vengeance, and vengeance is suspended over their heads. Woe to those who are consecrated to God, for vengeance is at their doors," says this startling article, "there is no longer any one worthy to implore mercy and pardon for the people before God, no longer are their souls truly pure and simple-hearted, no longer generous and able to offer to the Eternal the victim spotless and without blemish."

The Genius of Evil has obscured the Intelligence of the Rulers and the leaders of the people: they are become wandering stars, tools in the hands of Kaly in the accomplishment of the work.

We will continue to quote from "The Secret."

"Woe to the princes of the Church, whose occupation it has been to heap up riches and material wealth, and to dominate all in their pride and hypocrisy; who, ignoring Holy Faith in the Eternal, would mark out their own path, and each one rule over his fellows.

"For civil and ecclesiastical power shall be done away, order and justice will come to be defied; on all sides will be seen nothing but homicide, hatred, jealousy and discord; all will be vice and lies; love of the family will wane on the plea of Liberty, and numberless suicides will result."

To this sad picture drawn by a contemporary, we may add, that France, Italy, Spain and England will be at war; and in these

nations there will even be civil war. Then there will be a general war. Before the great events there will be in the world A FALSE PEACE during which mankind will think of nothing but pleasure, and how to drown care in the deepest debauchery.

We will say moreover that the whole of Nature trembles for fear of that which shall come upon the earth, drunken with crimes. She shudders in terror, for her Holy Places are polluted; convents are become, secretly, centers of prostitution and of vice. Rome will lose faith, and a sudden and violent state measure will overthrow the columns of the Vatican.

And more we will say: Then will be seen irregularities in the seasons, in life itself even; sicknesses in terrestrial plants, which will produce bad fruits; earthquakes and convulsions, caused by water and by fire, so that whole towns and mountains will be swallowed up.

Open your eyes and see if these things are not even now commencing to show themselves. Two whole cities consumed by fire, in Norway and in America: fruit fallen from the trees in summer, the branch dry, the stem dead.

Have you forgotten Martinique, the signs of Vesuvius, at Venice and so many others?

And in conclusion we will brighten these dark pages with some prophecies of a higher Esoteric Character:

GOD IS GREAT the Die is cast!

The Saints shall suffer, in order that the radiant Star of the TAU may shine the brighter. The Man of Evil comes of two bloods, and grows apace. Numerous towns shall perish by fire. *False* theosophists will poison the Life of the Soul. *False* Spiritists will make a trade in sacred names and holy things.

The yellow standard with the blue border will be furled, but it will shine out more brightly than ever. . . .

GOD IS GREAT

In Alsace-Lorraine that will come to pass which will cause all men to shudder. In Paris also. . . . one portion will be destroyed by fire and sword. Never shall a more powerful army come forth from the Ancient Orient. . . . Three times shall the sun rise over the heads of combatants, without its piercing through the clouds of their smoke.

In the End, the Prince upon the White Horse shall gain the victory. . . Two of HIS enemies will be destroyed, rendered utterly powerless. What remains of the third will flee towards the extreme Orient, and will be conquered also.

A William will be the last King of Prussia; he will have no other successor than a King of Poland, a King of Hanover, and a King of Saxony, who will re-establish their Nations.

Great things will happen in the United States of America. . . revolutions, and war, terrible fraud in commerce—misery; but a

woman will arise. . . . she will bear the colors, Yellow and Blue. . . . The Obelisk at Washington will give the signal.

A great wind and storm will pass over France and over Italy.

But now we must cease, for we have already said enough; but before ending we must add that the Imperial and Royal Crown will be surmounted by the White turban. . . .

And with this we will end; Kaly Youga will speak in its turn.

And this is why all the true Initiates who are in the world are awaiting in Silence, and in the desert, for the Beast to have commenced his work of Destruction and when from time to time THEY manifest Truth and Light, (because it must be so manifested, were it only on account of those Immortal ones who suffer among the dead, waiting that the reign of the dead with its horrid gloom be past) they do but perform the work of Irradiation, which must prepare later the welfare of this poor Humanity.

Kaly is at work. . . . but it knows also that GOD IS GREAT.

HE WHO FEELS HIS HEART BEAT PEACEFULLY

HE SHALL HAVE PEACE.

August 7th, 1905.

RAMA, *the Disciple.*

BOOK REVIEW

THE LAW OF HUMAN LIFE, by *Elijah V. Brookshire*, \$2.75 postpaid.

The most beautiful conception that may come to the mind of man is the idea of the development of the human soul. It is given to few of us to grasp the conception in its entirety, so far as it extends from infinity to infinity, but reduced in terms of time and space it is possible to all of us to grasp ideas that dazzle us with their magnificent splendor.

There is no book which has been the subject of so much controversy as the Bible. Even today some of the most acute intellects are much exercised over the problems its study presents. Perhaps the explanation lies in their interpretation being but a reflection of their particular stage of development for, as Mr. Brookshire well explains, the Bible, through symbol and hyperbole, records the various stages in the development of the human soul—the flaming sword of the Spirit indicating the Path to the lost Paradise.

He shows us how Adam and Eve, personifications of goodness, descended into the world of matter to learn of Life. Among others, he pictures Noah, the builder of "the Ark," the refuge from destruction; Moses, the leader and lawgiver; Elijah, the seer and prophet, until the grand procession culminates in the sublime figure of the Christ reaching into conscious immortality, thereby completing the grand cycle, fulfilling the "Law of Human Life."

The book should illuminate many of the obscure sayings of the prophets of old, and make them living forces in this age of materialism.

WALTER LAUDER.

MEDITATION

Service in its true aspect means Life as a part of the Whole. It is a recognition by the individual of his Oneness with God and with his fellowman, and the deed of mercy is the natural outflow of the heart's tenderness.

"They also serve who only stand and wait," we are told; and the truest and most beautiful service that a man can render to the race is that of a dignified, useful and well-ordered life. It is what we *are* that counts rather than what we *do*, however great our actions; for what we *are* constitutes a part of the BEING of the WHOLE.

The spiritual life of the individual flows in a circular current of which the circulation of the blood may be taken as a symbol. In the unawakened soul the movement is slow and tortuous; but when man has realized his oneness with God and with his brother, he becomes more active, his pulses throb with eagerness to aid in quickening the current of evolution of the race; he serves in whatever way presents itself; he aims to prepare himself for higher and more definite work; he disciplines himself and brings his life into order, outwardly as well as inwardly, and every one of these activities is a step upwards.

—MARSLAND

SERVICE

1. Seek alone for active service in the world—to "rise by raising others."
2. The disciple glories in giving, not exacting, service.
3. You will never hear from the lips of a disciple a long list of services rendered. "Give and forget," is his motto.
4. Only when our pitcher is full and lightly borne, can we give drink to the thirsty soul.
5. The service of man for the love of man is good; but the service of God is better, for it includes all the other, and renders us impervious to the slights and annoyances that were before so real to us.
6. "Ask and ye shall have." But the disciple cannot ask in the mystic sense until he has attained the power of helping others.
7. The object of all existence is to know and love God, and the method of attaining such knowledge is by *service*.

Forget Thyself

Forget thyself, if thou wouldst love

And know the joy of life above.

Forget thyself, if thou wouldst know

The voice divine that whispers low.

Forget thyself, when worn with strife

For it will give thee newer life.

Forget thyself, for it is good

To lose thyself in Brotherhood.

Forget thyself, and what thou art

And wisdom, joy, and truth impart.

—F. W.

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SLOGAN

TO RISE BY RAISING OTHERS

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THE ORIENTAL ESOTERIC SOCIETY

There are many to whom a knowledge of the Oriental Philosophy and Ethics would be a great help in meeting the problems and enduring the trials of life, but who have no opportunity of gaining access to this information.

The Oriental Esoteric Society aims to meet the needs of these. Public Lectures are given at the Headquarters, 1443 Q Street, N. W., as well as private advice on personal difficulties. There is no charge for these and no obligation of any kind is incurred, as the work is purely philanthropic in its aims and is supported by the voluntary contributions of its friends. The teaching is not opposed to Christianity, but endeavors to show the fundamental identity of all great religions and to point out the highly practical value of the doctrines of Reincarnation and Karma and of the oriental esoteric ideals to the needs of daily life and individual development. Courses of lectures on special topics are given from time to time.

O. E. S. PINS AND PENDANTS



The pin of the O. E. S. is slightly smaller than the given cut. It shows in the Center the Sacred name (of deep Esoteric meaning) in white lettering, and from this point there pour forth rays of Wisdom, Love and Power upon all beings throughout the whole Universe. The Kaf, which is shown in gold, symbolizes our Society receiving these rays, collecting them and giving them forth in spiritual truths to the whole world. The background is the dark blue of Space, and the curved surface represents our world or sphere.

The Kaf is the third letter of the alphabet of the Magi; it is the ineffable symbol of the Sacred Science and represents the power of the Initiates and also the realization of that power. Our Society has chosen this symbol to represent its characteristics of strength and activity in serving the world, and also to signify the place it is designed to occupy and the part it has to play in the New Era.

The object of possessing a Society pin is two-fold: first, it attracts to the one who wears it the vibrations of all the brothers and kindred souls working for the same objects, thus bringing an added strength of unity; and secondly, it is useful as a means of recognizing a brother in a strange city. Moreover, embodying as it does the Symbol of the Society, it has helpful vibrations of its own. It is besides "a thing of beauty" in itself.

These pins may be had from The Secretary, O. E. S., at the following cost:

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| Solid Gold pin or pendant, with safety catch..... | \$3.50 |
| Gold filled pin or pendant, with safety catch..... | 1.00 |
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Astrological Number

MARS—the Warrior

SATURN—the Peace-maker

To call Saturn a peace-maker—Saturn, whom the old mundane astrologers regarded as the great malefic star of time—seems a perfectly absurd misnomer. But let us see what this cold, distant, melancholy, planet can accomplish even when conjoined with the hot, fiery Mars, that other but lesser so-called evil orb, when each is given its proper function in the scheme of terrestrial regeneration.

From whatever view-point we wish to consider the influence that the whole solar system has upon our own planet, the earth, together with all the individuals thereon, whether that influence comes by way of vibrations through ether, or, as believed esoterically, through planetary spirits intelligently guiding unseen forces, we know and *feel* that there are such influences. It makes no difference how the Great Power has arranged our manner of contact with them.

That each star has its good and bad qualities, its positive and negative vibrations, and that man may choose that which he needs or desires, we learned long since in our short studies of the signs of the Zodiac with their planetary rulers. Why then do we not take from Saturn only its finer forces or virtues—patience, endurance, calmness, sobriety, and honesty, with the desire to climb, to reach that goal which each soul, more or less consciously, is ever striving to find? Then by stripping from Mars his quarrelsome armor and exorcising his spirit of warfare and strife, we leave only his wonderful human energy, mental activity and a chastened WILL to aid in the consummation of the Great Plan.

To a few exalted mortals grace and light have been given to understand the influences of the much-maligned Saturn. These few, whose life experiences make their deductions worthy of credit, tell us that instead of the universal Evil, once believed, Saturn is in reality the "Star of Karma, or man's self-created Fate." Man himself has chosen from the beginning of time the baser vibrations of this planet; its restricting qualities, with coldness, bitterness, intolerance, cowardice, and selfishness. Its victims are dull, slow, incompetent, still staggering under the burden of past and present Karma, stumbling blindly and rebelliously along their course of destiny.

Realizing this the conscientious astrologer concentrates his attention especially on the position of Saturn in the natal chart, for it is known that according to the place and strength of this planet will the working out of salvation be achieved. "From that spot where Saturn is found will come the soul's chastening."

It is by no means unusual to find in many horoscopes that Mars and Saturn are in close conjunction; two temperamentally opposed elements meeting and warring for supremacy—heat and cold—fire and ice. Ice melted by fire—fire held in check and restricted by earth and the ashes of its own combustion. Noting this combination the mundane astrologer exclaims in consternation, for he sees a serious, baneful aspect, or a great soul tragedy.

During many years the unsuspecting victim is swayed first by one influence then the other. Mars, the man of impulse, awakens the passions and dominates the sober brain of Saturn, thus bringing mind and senses into bitter conflict. Foolhardiness, quarrels, scandals, the world's criticism and thoughtless dashing into defeat ensue. Then Saturn, the great tempter, holds sway showing dishonesty, avarice, malice, envy, and endless restrictions to worldly ambition.

Again it often happens that Saturn, contacting its vibrations with other planets, or through Zodiacal signs, by the square of matter, must teach its lessons of experience in other material ways, as, for example, by loss of worldly goods, love, or many other of life's so-called blessings. Through the triad of the circle the chastening would seem less severe, showing that the soul may have already partially accomplished its long earthly task.

By Saturn's house and sign the clear-seeing, spiritual searcher can find the mistakes, the sins, intentional or otherwise, of past lives, and to the awakened soul he is able to point to that "Bridge" which Saturn has been guarding, and which is the critical point between the higher and lower expressions of consciousness. We are told that Saturn stands at the gate of that bridge taking toll and holding in his hand the scales that make the perfect balance of God's ultimate justice.

"Until all the debts of Karma have been paid none can pass the influence of this planet!"

As with individuals so with nations, for the one is merely a unit of the greater body of the other. During countless ages man has recognized only the negative vibrations of these powerful planets. The two have been constantly meeting and shedding just those influences which man in his blindness and selfishness has stupidly absorbed, but when each has so much that is good to bestow it seems incredible that mortals could have been so long satisfied with the lower manifestation. When given a choice between one good and one inferior article, who but a fool would accept the baser thing? Especially when, for it, a higher price must be paid. Yet this is exactly what has been happening on the earth plane until, in self-love, lust and greed, a climax has been reached in the great world struggle.

Before long Mars and Saturn will again meet in their starry course, and what will be the result? Will the children of earth

still choose the meaner when the better things are to be had for the taking? Will Mars in his finer attributes of courage and energy be restricted into inertia by the lower, self-absorbed Saturn? It is to be hoped not, for Saturn has much good work to do in the rebuilding of all the things that the children of earth have permitted him to destroy. And this building up again is his real mission, both spiritually and materially, in the individual and in the nation.

Then from the ashes of destruction will leap to life the mystic flame, which will be Mars regenerate, the guiding star of human intelligence. By its light will be dissipated the mists of illusion, uncovering all the hideous trail of desolation that follows the self-interest of a perverted Saturn.

To combine with these, another influence is coming into effect, which will be favorable only if rightly understood. It is that of the uncertain, illusive "Awakener," Uranus. Only by shock and above the din of disorder and confusion can now be heard the trumpet blast of this great Reformer. He represents Truth born in suffering and Illumination shining by the light of martial fires while penetrating the cold shadows of earthly experience.

At last Saturn is given Libra as its place of exaltation, the sign of the love-star Venus, who represents the human soul. For this reason Saturn is shown as holding the *scales*. By Love and Justice the soul is balanced in perfect equilibrium, which is peace. Thus through the perseverance of Saturn, in maintaining this final adjustment, must come peace to the world and peace to each heart that beats in harmony with the Great Heart of the Universe.

ESTELLE M. MOSES.

PRESS NOTICES

It has been brought to our attention that press notices relative to the New Teacher, Boudh Sadou, are appearing in the various papers throughout the country. Many of these are unauthorized and as it is very important that we should be informed of any statements circulated we would thank our friends to send us clippings from newspapers, periodicals, etc., pertaining to this subject.

The clippings should be plainly marked with the name of the periodical and the date of publication.

COURSES OF INSTRUCTION

Courses of instruction along advanced scientific lines preparatory to the work of the New Teacher, Boudh Sadou, are in progress and notices relative to them will appear shortly.

Little do ye know your own blessedness; for to travel hopelessly is a better thing than to arrive, and the true success is to labor.
—Robert Louis Stevenson.

HOROSCOPY

"Why are lives so strangely different? Are some *fated* to be born rich and happy, others poor and miserable, some possessing sound wit and clear intellect, while others are fools or idiots? Or is life merely a matter of chance, a kind of 'fortuitous concourse of influences'?"?

Astrology gives a clear and definite answer to these questions, as well as to many more, for though *the stars condition, they do not compel*.

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"*The Instantaneous Aspectarian and Astrological Chart*" shows the aspects of all the planets and orb of influence by a simple turn of the wrist. The student will find it invaluable; the professional and experienced astrologer handy and sure. A time and labor saver.

The Astrological Encyclopedia on the back of each Aspectarian is invaluable to the student. Printed on heavy cardboard; price, 50 cents, postpaid.

MEDITATION

To be self-reliant means to "thine own self"—to the ray of the Divine hidden within the heart of each—to be true; it means never to flatter, to fawn, to cringe, to imitate, but to "grow as the flower grows, unconsciously," both spiritually and intellectually.

Nor does this attitude of Self-Reliance negative the reception of teachings from sources other than from within. On the contrary, the man who rightly understands Self-Reliance is the one who holds himself most open to teaching from all sources, holding with the axiom that, "the secret of the true scholar is this, every man I meet is on some point my master, and in that I learn of him."

No teaching does the self-reliant man accept on merely externally imposed authority; none does he reject simply because it has not the weight of some cherished authority. Lectures and sermons he listens to, reverently, attentively; books he reads with appreciative discrimination; but all that comes to him, from whatever source, he weighs in the balance of his own intellectual and intentional scales, knowing that thus only will both judgment and intention be cultivated, and through these, for him, will the wheat be eventually winnowed from the chaff.

Listening ever for the admonition of the Voice of the Silence, and heeding it when it comes, that Inner Voice will manifest itself with increasing frequency; the consciousness will be lifted up from the plane of the petty and the material; life will be appreciated at a truer valuation, and the aspirant will, in truth, at the very base of his nature, have found faith, hope and love.

—MARSLAND

SELF-RELIANCE

1. The truth is not given; one finds it for oneself or finds it never.
2. The way to final freedom is within thyself.
3. Fix the soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of Ever-being.
4. It is by that sense alone which lies concealed within the hollow of thy brain that the steep path which leadeth to thy Master may be disclosed before thy soul's dim eyes.
5. No one can teach us anything; it is we who must learn. Teachers do but point the way, and if we are prepared, we follow.
6. If sun thou canst not be, then be the humble planet.
7. We cannot make of you an adept; you must become it yourself

Solitude

There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society where none intrudes
By the deep sea, and music in its roar.
I love not man the less, but nature more,
From these our interviews in which I steal
From all I may be, or have been before,
To mingle with the universe, and feel
What I can ne'er express, yet cannot all conceal.

Byron

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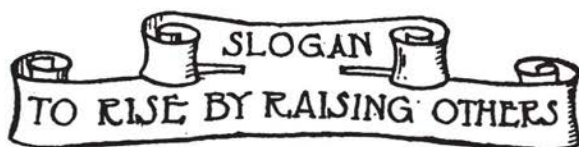
Bulletin

OF THE

Oriental Esoteric Society

EDITED BY PUBLIC LIBRARY
AGNES E. MARSLAND

APR 11 1917



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RULES FOR BRANCHES OF THE ORIENTAL ESOTERIC SOCIETY

1. Seven or more persons applying in writing to the Trustees of the Oriental Esoteric Society, and complying with the conditions of membership, or who are already members, may receive a CHARTER to form a BRANCH of the Oriental Esoteric Society upon payment into the Treasury of the Society of the sum of \$5.00.

2. All charters and diplomas have their source in, and authority from, the Board of Trustees of the Oriental Esoteric Society of the United States of America, at Washington. They are issued by the Trustees and signed by the President and the Recording Secretary of the Society.

3. Every Branch shall be administered by a President, Vice-President, Secretary and Treasurer, together with such other officers as the Branch desires to elect; and one of these officers, or some other member of the Branch, shall be appointed to give the instruction.

THE NEW YORK BRANCH O. E. S.

Members and those interested in work of the Oriental Esoteric Society will do well when in New York City to visit the New York Branch, which meets each Tuesday evening at the home of Miss Lucille A. Cassady, 3 E. 35th Street. A cordial welcome awaits visitors and an evening of benefit is assured to all earnest seekers for light.

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During the present transitional stage of civilization, with its turmoil and stress and nervous tension, it is little wonder that the face of the man or woman of the world should reflect something of this want of order. But for the earnest student who would in truth aspire to be one of the helpers of humanity, there seems little reason that he should not have attuned his being to at least some measure of that "joyous serenity," which we are told should be the "hall mark" of every true disciple.

One of the first discoveries of the man who begins to build his life consciously in line with Eternal Purpose, is *how little he knows*. What is the Eternal Purpose, and how may it best be served? What is he, himself, and where does he belong in the Great Plan? Is it possible to *know* beyond a doubt the answer to these and similar vital questions? Is there a true system of the Universe, and where can it be studied? Who are the custodians of its mysteries?

Thus he awakes and begins his search. Feverishly and without order or method he reads books, until he is familiar with much literature and well-provided with other men's thoughts. This, however, eventually palls upon him, and he finds that although he has learned much, yet he feels as if he knew even less than before.

Then he visits the various teachers, from each of whom he receives something of value, which can be fitted into his building if only he has the wisdom to find its true place. But many of these leaders of men enjoin him to build with their marble only, and to refuse all other substances; whereas the Temple that he is erecting requires the use of strong contrast as well as of pure Unity.

It is natural to wish to be happy and it is normal to be so; all misery and distress of any kind whatever are abnormal and unnatural. Suffering is not to be encouraged but transcended; the lesson that it came to teach should be sought and cheerfully applied, however hard. Then the condition will pass away from us, never to return. So we shall have strengthened that one weak place in our character.

There is no calamity that cannot be over-ruled for good by the man who has a strong, positive view of life, because he knows that all is well, however ill it may look; knowing this he disregards the negative thoughts that try to force themselves upon him, refuses to contemplate his broken heart, his ruined hopes, but sets actively to work to *create* other conditions in place of the old ones.

And any one who acts thus is happy inwardly, whatever the conditions may temporarily appear; for the very fact of actively striving after an ideal, or even of working without any such ideal, brings its pleasurable sensation. Active work is to be strongly recommended to all those upon whom the burden of life lies heavy—for their own sake, as well as for the good that they may do in so acting.

The life of the true Esoterist is more than a mere negative thing of self-denial, as regards the desires of the flesh; more, even, than refraining merely from doing positive evil, in return, to those from whom we have suffered—as far as this incarnation is concerned—evil or injustice. Negation in evil is the first step, but that alone will accomplish nothing. On this point let us make no mistake. The life of the true Esoterist is a life of positive, spiritual power; a life so radiant, and at the same time so filled with compassion, understanding and tender sympathy for those who are in genuine distress of body, mind or spirit, that the mere living it is worth more to those who come within its influence than is the reading of a library of books or the hearing of any number of lectures. Only as our lives become living sermons will our words take effect on the hearts of men. Ever is it true, as Emerson declared, "That which we are we shall teach, not voluntarily, but involuntarily."

Active work to an end, is the first element in successful living; and this end or aim should be chosen by each man for himself in as lofty a realm as he can enter in his thought. Activity is a source of joy and pleasure in itself, especially when the higher man is engaged in expressing his own inner and exalted ideas.

Our Temple of Joy must be builded on a rock, it must be upon a site well-chosen, must be beautiful within and without, in design, plan, material and structure, and it must be created for a specific object. The higher and more spiritual the aim in view, and the more care the builder takes in selecting the necessary conditions, the more joy he will realize, and the more intense and sublime will be his future life.

The more noble the object in view, the more of the inner man will be brought into play, and the more joy will be his; for the building that is to serve a grand and solemn purpose will require magnificent outline and dignified proportion. These must be sought for in the realm of exalted, pure and refined ideas, which will associate themselves with the thought of him who seeks them and become a part of himself—a new expression of the Real Man, and therefore a source of joy that will last forever.

The glory of the Temple of Joy is that every stone of the structure and every remotest recess has an intrinsic beauty of its own, and all united enrich the beholder, by their very variety and the magnificence of their diversity, while at the same time the Unity of the Whole is none the less compelling, so that he loses the Many in the One.

Joy must be created by each one for himself; for what we create is ours, whereas that which we receive from without, or what we inherit, is transient and fleeting—here today, gone tomorrow.

And this creation will be great and successful in proportion as we direct our activities towards the highest possible ideals. It is comparatively useless for men to seek happiness in the creation of

wealth or any grossly physical condition; for these are not their highest possibilities.

Those who would build a Temple of Joy upon the ruins of a broken heart, or raise its columns out of the dust of sinking fortunes and uncongenial surroundings, may, by obeying a few simple laws, accomplish all and more than they could have desired or thought possible. For there is solid bed-rock underneath, in which the foundations may be hewed, so as to last for all time.

There is no single circumstance of life, however untoward, which cannot be made to yield its quota of joy to the one who insistently looks for it and at the same time steadfastly refuses to entertain negative and morbid thoughts to the contrary.

"The fruits of the spirit are love, joy, long suffering," etc., says the great Christian Initiate, St. Paul; and let us not forget that among the first of the fruits he put "joy," or that in the sequence, as given by the Apostle to the Gentiles, "joy" immediately follows "love." Those who understand something of the inner life know that this sequence is not accidental. A life of genuine love, in the deepest and truest sense of that word, means also a life of joy. This is a fact which has been recognized by Initiates of all ages and of all races. It is a fact which may, by putting the theory to the test, be proved to the inner conviction of each.

Joy comes to those who reach upwards and kindle their torch at the Light of Truth.

The presence of Joy in the home transforms its atmosphere; it brightens the faces of the children and quickens their pattering footsteps; it comforts and refreshes the tired mother; it shines in the eyes of the father, weighed down by the cares and anxieties of the business world.

Joy redeems everything, for it springs from Faith and Love; where these are present no worldly circumstance can appal, however grievous.

So great is the power engendered by the radiations of joy, that only the joyous soul is strong enough to do his full share of the world's work. When the heart sings, then our powers are at their highest, our view of the Light is clearest, and our knowledge of God most full of illumination.

ORDER OF THE RADIANT CROSS

We know the anticipation with which our readers look to this page for news relative to the New Teacher, who is now in our midst. It has been a great joy to us to note the warm response of our people and their eagerness in identifying themselves in such numbers with this world movement.

At a reception given in honor of Boudh Sadou, Saturday evening, March 24th, the young Master expressed in words of deep

feeling his gratitude to all for the offerings and gifts which were then officially tendered him by the President of the Center, Miss Marsland, and for the warm welcome shown him by the Brothers whom he has so far personally met. For the present he is in retirement with his Guru.

Courses of instruction preparatory to his work are being arranged, announcements relative to which will appear in the Bulletin at an early date.

BOOK REVIEWS

THE PERFECT LANGUAGE, by *William Bower* \$.60 postpaid
ORMSBY'S FORECAST FOR 1917..... 1.00 postpaid

The author of "The Perfect Language" claims to have made a great discovery founded on a simple, true principle, the operation and accruing benefits of which are as certain as the laws of the universe.

"The Perfect Language" is not a treatise on correct diction, although this is recommended. It is especially devoted to showing that by scientifically directing one's daily conversation and meditation, one can further one's interest better than in any other way.

It is said that one new conception has often created a fortune. "The Perfect Language" claims one or more new, true conceptions on each page, and that by following the practical formula which is set forth success, joy, and happiness are sure to result.

"Ormsby's Forecast for 1917" deals with what the stars say for you and what they say for the nation—about business, finance and the ups and downs in the marts of trade.

AN APPEAL FOR THE RED CROSS

We stand today in the face of a destiny that we know not. Tomorrow the call to arms may thrill our own land and sorrow and suffering follow us in our duty to our country. Tomorrow your father, brother, husband, may need quick and tender service to lessen his suffering or to save his life.

Where war makes its home women work and suffer. Theirs to bid father, husband, son, farewell and, waiting for their return, receive a message which bows their head in grief and brings the tears and sobs which scarce express the sorrow that they feel.

The time to prepare is today and never tomorrow. I appeal to you now, in the name of the brotherhood of man, and for the sake of your home and country, to give an expression of your devotion to the ideal of service by immediately becoming a member of the American Red Cross.

One dollar makes you a member and two dollars makes you a member and gives you a year's subscription to the Red Cross Magazine. Address E. L. Coolidge, 938 Maryville Ave., St. Louis, Mo.

MEDITATION

The central thought of the world to-day is service, whether of God, man or mammon.

We must work incessantly. It is the only way we can express ourselves. The ignorant man toils because he knows no better way. His eyes are fixed upon the ground. He does not know that above him, if he would only raise his eyes, the angel holds the crown of stars.

We can work like a master or like a slave. All the gigantic souls the world has ever produced have been tremendous workers. They have been the pioneers, the pathfinders, the saviors, who gave their all that the world might be benefited by their having lived.

It has been said that when a man is born his work is born with him, but to find that work and to do it in the best way—that is the test. All our acts are mixed with good and evil. If we would be free, we must not be attached to either. We must give up all idea of possession, the thought of Mine and Thine. The universe and everything in it belongs to God. We are His children. Let this then be our playground. Let us play.

The genius has learned this secret—that work is higher than toil, that play is higher than work. Toil rests upon submission, work upon freedom, play upon spontaneity and unconsciousness of self. When toil becomes free it is transformed into work, and when work becomes spontaneous it is transformed into play. The toiler is a slave, the worker a free-man, and the man who plays, a genius. To turn work into play is therefore the highest achievement of active life.

WORK

1. The Great Work is the Creation of man by himself.
2. Only as our work is at the same time "our Father's business," will it be a part of the Grand Work.
3. We can modify our conditions by the force of our creative powers, and hew out steps in the slippery mountain-side so that those who come after us may ascend more easily.
4. Wist ye not that I must be about my Father's business?
5. Work is a positive activity, whereas overwork is a negative condition of want.
6. When we know that we work for God and with God, we lay hold of the force which moves the Universe.
7. Work is the surest and safest path for man to follow, in order to know God.

The Call

All wantonly in hours of joy,
I made a song of pain
Soon Grief drew near, and paused to hear,
And sang the sad refrain,
Again and yet again.

Then recklessly in my despair
I sang of hope one day.
And Joy turned back upon life's track,
And smiled, and came my way,
And sat her down to stay.

—*Ella Wheeler Wilcox.*

*From "World Voices"—reprinted by permission of
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OF THE

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AGNES E. MARSLAND



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A SPECIAL COURSE OF FIVE WRITTEN LESSONS

BY AGNES E. MARSLAND

These Lessons cover a much wider field than would be supposed from their title. They might more properly be called Lessons in Health; for they lay down, above all things, the principles of health and right living.

Some of the subjects treated are: *Intuitional diagnosis; correspondences between sudden frights and the diseases they cause; co-relations between certain habits of thought and ill-health; explanation of the imaging operation of the mind, with specific teaching on the removal of each of the diseases taken one by one, etc.*

They contain also much valuable teaching on the relations and responsibilities of parents to children, especially infants, whose fretfulness and pains are so baffling and ordinarily so little understood.

Everything which happens around us produces its effect upon us, especially when children. An accident, when seen or even talked about, impresses upon the subconscious mind a vivid picture of fear, which sooner or later will manifest in some form of inharmony. Everyone should learn to remove these impressions.

On account of the valuable character of the work and the great need which exists for this particular instruction, I am issuing the lessons at a merely nominal rate; at the end of the course all those who have followed it with interest should be in a position to commence to do good work.

It is proposed to send out one lesson a week.

Five Dollars the Course

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The Radiant Cross

TO WOMAN

A voice from the heights of the Heavens sounds forth, calling woman to the Holy Work, and saying:

Thy hour has struck, the moment when thou shalt prove that thy soul is worthy and capable of action; the time is at hand for thee to become the saviour of humanity!

Thy rights are equal and similar to those of man; thy duties are even greater, and thou wilt accomplish them with determination and with serenity.

Thy cycle has dawned and with it the NEW ERA of True Redemption.

In the calm and serene silence of thy soul, so full of tenderness, meditate upon this important revelation.

Humanity is on an evil path; attracted and misled by the Pharos of illusion and of ambition and prompted by false aims, it is winging its way like the fickle moth, seeking happiness and life as vainly as the butterfly seeks the incandescent light where it will burn its wings and perish. And meanwhile evil is accumulating and the internal fire of hatred and discord flares up ever fiercer, stirred by ambition whose currents constantly fan its flame.

Humanity is seeking for happiness as thou seekest a paradise and wouldst realize it in thy home; as thou desirest the affection of him to whom thou hast given thy virgin heart, thy all. In the illusion of worldly things, thou wilt at last discover that there is no happiness, that there is no true love; and thou wilt be cast into despondency. Then, disheartened, thou wilt ask aid from God, remembering the yearnings and the aspirations of thy childhood, the sweet prayer thou didst learn at thy mother's knee and, in tears, wilt ask the Great Author of the Universe to give thee peace! But thy prayer will not be heard. And when thy sighs remain un-

answered, then thou wilt question and wilt wonder whether indeed that Supreme Being whom thou hast invoked does *live* and *feel*. . . . whether He listens to thee in very truth. And doubt will enter thy soul; and from doubt to scepticism, to unbelief and to desertion it is but a step . . . a single bad thought, encouraged for a few moments, then would precipitate thee into the abyss.

Thus the humanity of today is treading a path without faith, without religion, and thus it deals its own death-blow in wanton self-destruction, and without knowing why.

It is time that thou, O Woman, shouldst arise, grand, sublime and strong to accomplish the Work of the Great Redemption.

And while the cupolas of art fall and Earth is inundated with human blood, while hatred rules and cries of discouragement and of destruction vibrate in the haunts of desolation, while innocent victims die and orphans are cast from misery to terror, Arise, O Woman, and in thy valiant hand raise resolutely the divine symbol of martyrdom, lay upon it the branch of olive, singing to the four winds and loudly proclaiming that what thou holdest is not the cross of torture but the one that radiates light, peace and truth.

And thus protected by the Escutcheon of the New Era announce in the midst of the battle that thou art the herald of true freedom.

Then shalt thou see the Cause of the New Adept, Boudh Sadou, prosper and thrive by virtue of His protection and of your devotion to the Holy Cause. Every day new elements will respond to thy appeals and valiant souls will join themselves to thee who will be worthy of forming the noble and venerable Legion of the Radiant Cross, the Escort of Honor of the Grand Adept.

To work, then! with energy and valor, remembering that thou workest, not for a cause that is ephemery and transitory but for the greatest Cause of humanity.

Thus, O Woman, be thou the man of genius and share with him the work necessary to the construction of the Grand Edifice of Peace and Truth that no man and nothing can destroy.

Once again I repeat, "Thou art man's equal, thou hast his rights and his duties; and since thou possessest in even greater measure that boundless love which, in a triple flow, irradiates thy heart as daughter, wife and mother, thou shalt by virtue of it come to possess that which thou dost so ardently desire, for thou art the one best qualified to reach the goal.

Be thou daughter, wife or mother, O Woman of Will, go valiantly forward, for thy hour is come!

BOOK REVIEW

THE MATCHLESS ALTAR OF THE SOUL, by *Edgar Lucien*

Larkins \$1.50

This book is intended to help man in his attempts towards salvation. The author states forcefully that this research is absolutely scientific, as much so as is the process of weighing suns or electrons. The freeing of the soul from matter, by which is meant Salvation, is a feat to be accomplished by the human individuality "while traversing the Blessed Way to the very doors of the White Palace in Mind Realms Supernal."

Since the outbreak of the war hundreds of questions have poured in upon the author concerning the soul, its nature, purpose, intent, etc. The purpose of this book is to answer, as far as is possible, these queries. In the course of elucidating the problems involved the most abstruse and opposing subjects are discussed such as Soul, mind, life, and numbers (from unity up to immensity), electrons, Arcane Mysteries, Reincarnation, the Sargossa Sea, the pyramids and other ancient architecture, especially temples, the splendor of the impersonal, the duality of being, wasted souls, modern research in psychological laboratories, demonstrated science, no lack of food for mind consumption and digestion. With marked ability the author brings all this profundity of thought to the great process of erecting the "Matchless Altar of the Soul."

A. M. Spence.

EXTRACT FROM CORRESPONDENCE

I am impelled to write and thank you for the article and Allegory in the Bulletin for March 2nd, and to tell you of a strange co-incidence.

Shortly before that Bulletin came, I had written almost the same Allegory myself—but as mine implied that the guide should have rendered more assistance to the struggling disciple because HE knew the way, and the disciple did not, I destroyed it utterly.

In it, I, also, pointed out that the disciple knew the way back, but when the whirlwind came, it never occurred to me that the disciple would go back. Instead, I left him clinging to a rock, holding to all that had been gained, calling for help, listening for the encouragement of the guide, and waiting for the calm to follow the tempest.

I did not know the sequel—save that the disciple would not return to the valley, or even loose his hold upon the rock—so there my Allegory ended.

I know the sequel now. A still, small voice whispered:

"You have more than one guide—Seek the top of the mountain—It lies UPWARD—MOUNT!"

The disciple resumed the upward climb, and won through the gale without assistance save from within and from above.

And lo! Beside the path, as the sun emerged from the clouds, lay a jewel of great price, one that the revered guide had himself long sought for in vain.

With great joy and intense appreciation of the privilege, this jewel was bestowed upon the guide, who, though unseen, had never left the side of his disciple, and the disciple was enabled to render a Great Service—one that was both a delight and a duty. For in the hands of the guide the jewel would become a Beacon illuminating the mountain-side for other climbers.

And then, for the first time, the disciple saw his guide as he truly was—a Being greater than Man—his features glowing with that light which shines not on land or sea—wearing that beneficent smile of Kindness and pure disinterested Love which is invisible to the physical eyes of man, and impossible for the physical countenance to portray.

And this Vision was a Reward beyond price.

And so another small section of the arduous climb was accomplished. I say "small" because I do not know the distance gained. The eyes of the disciple are fixed on the goal ahead, and little attention is given to the scenery or the obstacles in the road. A hasty glance about discloses a change in the scene, but does not reveal the distance covered. One cannot look both forward and backward, and gauge distance without some loss.

When the sun shines and the birds sing and the way is easy, then the true disciple lingers not to enjoy the day, but makes haste, gathering strength and refreshment as a store against the obstacles to be surmounted around the bend of the road.

When it is difficult to proceed and the barriers seem insurmountable, he puts forth greater effort, realizing that what is hardest to secure is best worth having, and that the only goal that can be reached without effort lies at the very foot of the downward grade.

Moreover, he aspires to victory—not that he may himself behold the glories from the heights of the mountain, but that he may learn the way, and become in turn, a guide to others.

L. L. L.

ESOTERIC LESSONS IN ORIENTAL PSYCHOLOGICAL SCIENCE

The first of a course of seven lectures was delivered by Guru Rama, Thursday evening, at 9 o'clock, April 5th, at his home, 1431 Rhode Island Avenue, N. W.

The first lecture was attended by an appreciative audience among whom were a number of persons of prominence. Stereoptican slides were used to illustrate the lecture.

The remaining lectures will be given on the successive Thursday evenings at the same hour and place until the course is completed. Our friends are most cordially invited.

MEDITATION

The watchword of Esoterism is "Service" rather than God-Consciousness, Knowledge or Hero-Worship. Indolent sensuality and visionary schemes are strictly avoided. The method is "Work for others" rather than work for spiritual attainment or study and self-culture; sloth, inertia and self-complacency are always to be avoided by the disciple.

The ideal is "Freedom" rather than liberty avoiding all extremes.

When in sleep, Esoterism teaches to rise at once to the spiritual plane, rather than seek attainment of some special object, and to avoid all psychic experiences or trying to go out on the Astral Plane.

This is the day when, if ever, plain speaking is needed for the salvation of the race. A New Era is with us and those who fall in line with the Grand Army will be led onwards and upwards, while those who fall out of the ranks must wait long for another opportunity.

The "one thing needful" is now, as it always has been, the devotion of the heart to high ideals, strength to live these in spite of every obstacle, and loving service.

—*"What Esoterism Is,"* MARSLAND.

KNOWING AND KNOWING ABOUT

1. We need to know, for to know is life; whereas only to know about is death.
2. So long as we discuss and argue, describe and limit with our little intellect all things, so long do we find ourselves going round and round in a circle from which we cannot escape.
3. He who knows a truth, lives it; for that is how he came to know it—it is the only way of knowing.
4. Let no one lead you astray into bypaths of intellectual sophism. Progress is by knowing and by living, by being and by serving.
5. He who has mastered all the Scriptures, philosophies and sciences, may be regarded by some as an intellectual giant; yet he cannot be equal to that unlettered man who, having realized the Truth, lives on this earth as an embodiment of Divinity.
6. The doctrine of the eyes is for the crowd; the doctrine of the heart is for the elect. The first repeat in pride: "Behold I know;" the last, they who in humbleness have garnered, low confess: "Thus have I heard."
7. If any man will do His will he shall know of the doctrine.

Forbearance

Hast thou named all the birds without a gun?
Loved the wood-rose, and left it on its stalk?
At rich men's tables eaten bread and pulse?
Unarmed, faced danger with a heart of trust?
And loved so well a high behavior,
In man or maid, that thou from speech refrained,
Nobility more nobly to repay?
O, be my friend, and teach me to be thine!

—Emerson.



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Friday, April 20, 1917

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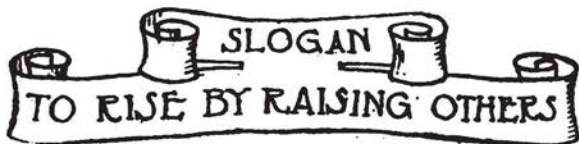
Bulletin

OF THE

Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



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Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.

HOROSCOPY

"Why are lives so strangely different? Are some *fated* to be born rich and happy, others poor and miserable, some possessing sound wit and clear intellect, while others are fools or idiots? Or is life merely a matter of chance, a kind of 'fortuitous concourse of influences'?"

Astrology gives a clear and definite answer to these questions, as well as to many more, for though *the stars condition, they do not compel*.

To meet the growing interest among our students in the science of Astrology **A COURSE OF FIVE LESSONS** giving complete instructions for casting a Horoscope has been arranged. This course is set forth in the simplest possible terms and includes:

How to cast the HOROSCOPE,

Its Judgment,

The Progressed Horoscope, with current Lunar Directions,
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THE ENTIRE COURSE COMPLETE WITH TEXT BOOK

(*A to Z Horoscope*, by Llewelyn George), also all tables necessary to the instruction, including examples worked out. **\$10.00**

THE ENTIRE COURSE WITHOUT TEXT BOOK, **\$8.00**

AS AIDS TO THIS COURSE WE RECOMMEND:

"*The Horoscope Delineator*," a simple device by which the Ascendant and M. C. can be quickly and accurately ascertained without complicated calculations.

Every Astrologer, and especially the student, has felt the need for a quick method by which to cast a figure and get the general outline. An Ephemeris for the year of birth is not always handy and this is practically a perpetual Table of Houses.

"*The Horoscope Delineator*" gives the Ascendant and Mid-heaven with sufficient accuracy to make a quick judgment when the minute details of the life are not required. It is based on the sidereal time for every day in the year, and while this time varies slightly, until readjusted by leap year, this difference can easily be corrected by following a simple rule. Price 50 cents, postpaid.

"*The Instantaneous Aspectarian and Astrological Chart*" shows the aspects of all the planets and orb of influence by a simple turn of the wrist. The student will find it invaluable; the professional and experienced astrologer handy and sure. A time and labor saver. Price 50 cents, postpaid.

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The Order of Oriental Initiation

SECOND CIRCULAR

TO THOSE WHO THINK

TO THOSE WHO DESIRE

TO THOSE WHO ARE DETERMINED TO ARRIVE

Under the auspices and by direction of a Council of Initiation there was founded in the United States of America, first in 1900 in New York and afterwards in 1902 in Washington, D. C., a Head Center of Oriental Esoteric Studies of a superior order. This Center has been working silently for the past seventeen years, and today it comes forward as the Herald of the New Augustan Era, irradiating with its light not alone the Centers and Delegations that it possesses throughout the world, but also the public—that public which, setting aside the interests of worldly things, is the lover of the true progress of our innermost BEING.

As we have said at the head of this Circular, we address ourselves only to those who know how to think, to those who desire to put their whole will in action, to those in short who are determined to arrive at the goal and to attain happiness for themselves and for Humanity.

An indefatigable worker, a Disciple of this Holy Cause, many times the victim of the jealousy and hatred of the enemies of the Light who always assail the valiant propagandist, has brought us from the Orient the Immortal Escutcheon of our Venerable Order, upon which there shine the words of the grandest device that humanity has yet known: HE WHO FEELS HIS HEART BEAT PEACEFULLY, HE SHALL HAVE PEACE.

In Washington, the center of action for the whole United States, are the Headquarters of the Directing Council of the Center and also at present of the General Inspection of the Order,

Councils of valiant souls, of profound knowledge, not alone in the work of Initiation but also in the accompanying studies, in meditation and in concentration. Here, too, is the residence of the one who, more than thirty years ago, brought us the Standard of the Order which will later be the flag of Salvation. This man, fragile in appearance, but valiant and strong by the powers he possesses, has travelled over the entire world, awakening sleeping consciences and gathering together by the power of his words, his faith and his demonstrations those who were already commencing to think, to desire and to will. He has been the forerunner of the Grand Adept, Boudh Sadou, who will appear in his time bearing the olive branch and raising to the four quarters of the heavens the immortal standard on which will be seen the Radiant Cross and the immortal device "HE WHO FEELS HIS HEART BEAT PEACEFULLY, HE SHALL HAVE PEACE."

The Head Center of Washington has ramifications throughout the world, by means of its Centers and the Delegations that are under its obedience, which are directed by three Presidents, by three General Delegates and by a President General.

Over these Officers there is the General Inspection of the Order, through which are transmitted the Superior Orders of the Supreme Oriental Council.

In our Order sectarianism is unknown; our doors are open to all those who in good faith and with the best of good will come to us with the disposition to coöperate with us in the Great Work; and the most fraternal welcome is accorded to all without distinction of sex, caste, of social position or of color. All bear the same title of Brothers, and all receive verbally or in writing the light of the Great Esoteric School of the Orient.

Let him come whence he may, the disciple who is willing to study, who is sincere and altruistic, who would learn to think profoundly, will receive the required aid to enter the little path that leads to the Way upon which there shines the dazzling star of salvation and of truth.

We are not theosophists but HIEROSOPHISTS; though we worship God, we do not profess to be in direct personal communication with Him. To us this would seem to be little short of blasphemy. We are seeking for peace by means of the Divine Wisdom, by our aspirations which are sincere and elevated, and through direct communication with the VENERABLE MASTERS OF THE SACRED HIER-

ARCHY who give themselves to the instruction of our humanity in religion and true holiness. They lead us into knowledge, truth, happiness and the elevation of our souls.

In our Center and in the Centers under our dependence the studies are not alone theoretical but they are supported by practical demonstrations made by Our Superior Masters in different states of profound meditation and of concentration. These demonstrations are not simple experiments calculated to satisfy the curiosity of the public, to triumph over the unbelief of the incredulous, nor are they the result of inferior forces put in action by mediums who may be more or less sincere. They have a higher aim than this; they come to us, when we deserve this aid, as the manifestation of the superior powers and they form a corollary to our theories and our affirmations.

It is not necessary to live in Washington in order to become a Member of the Order, for we can offer to the one who truly wishes to study enough written instruction to attain to a certain degree of advancement even working alone. The aspirant should write in to the Secretary, asking for admission, or to the Representative of the Order in the person's home-town, giving age, state of life, name in full, place of birth and photograph. After taking account of this the Delegate of the Order forwards to the candidate an examination paper to be answered, and according to his answers and to other considerations the Directing Council accepts or rejects him. As soon as he is accepted the Candidate enters at once into the enjoyment of his rights and privileges as well as upon his duties, and every opportunity is afforded him of coming in touch with the work which the Order is doing. He will receive in writing the necessary instructions for his development and study. This work, systematically pursued, changes the life of man in many of its aspects, and amongst other important effects upon his life in the world, it guides him toward a Supreme Ideal, which is the ideal of ALL. In the present state of the world, men form opinions upon very superficial bases and allow themselves to be influenced, without knowing it, by the views of other persons, and the greater the ignorance the greater is the incredulity in regard to all which they are not accustomed to see or to know. But at last light is breaking through the black clouds of obscurantism and of sectarianism and is lighting the path of the disciple so that he may accomplish the painful but glorious ascent. By this light the disciple

perceives that ours is not an ordinary society, having neither psychic, mental nor spiritual powers, but a Venerable and Venerated Order, altruistic and puissant, which will help him much if he is strong enough to remain firm in the presence of all the obstacles which will certainly appear in his path.

Such is our Mission; such is our desire for the Good of All.
May Peace be with you.

The President General

OF THE

CENTERS OF EUROPE AND THE AMERICAS.

APPROVED BY THE

GENERAL INSPECTION OF THE ORDER.

BOOK REVIEW

HOW I KNOW THAT THE DEAD ARE ALIVE, by *Fannie R.*

Paget..... \$1.50 net

The strange and luminous sights that are to be seen in the Astral Light may seem to many as a Dawn, while the spirit in descending into matter may be so clouded with passion that it may appear like a twilight. Truly appearances are deceptive and it is only the trained occultist who can discriminate.

The above book is certainly interesting reading to the student, as the writer's sincerity seems beyond question, but to the so-called investigator or to the simply curious, it could not be considered as healthy.

It cannot be too strongly emphasized that the psychic world is distinct from the spiritual world and should only be approached from the higher realms when one has obtained mastery over their thoughts and emotions. Much pain and suffering, not to mention confusion of thought, would thus be avoided, thereby freeing the psychic world from many of its dangers and pitfalls.

Walter Launder.

ESOTERIC LESSONS IN ORIENTAL PSYCHOLOGICAL SCIENCE

This course will treat of the creative forces of human thought, the magnetic and the Odic fluids as vehicles of the transmission of thought from the material to the etheric planes; the benefits to be gained from the study of psychology—in the invisible world—in the social life, for oneself, one's family, and for society.

For the benefit of those who are prevented from attending these invaluable lectures owing to distance the Oriental Esoteric Society has arranged to have them available in the form of written lessons at the nominal cost of \$5.00 for the series of seven lessons. Address the Secretary, O. E. S., 1443 Q St., N. W.

MEDITATION

Man's duty to himself is to seek the Light. If he is, as has been said, the son of the Great All-Father, it would seem as if the whole energies of his being should be bent upon keeping clear and open the channel of communication between himself and his Father.

The man who is true to himself exercises a rigorous control over his whole nature; he restrains the lower desires and frees himself gradually from their demands, remembering always that his highest ideal should be to reflect the Divine Will and to become a fit instrument for the Master's use. He does not seek after worldly renown, wealth or position; adulation or blame are unheeded by him, for he is always in equilibrium.

With a mind one-pointed, he has a single aim—to know God, and to become one with Him. And to this end, he “deals justly,” he “loves mercy” and he “walks humbly.”

As one of our Masters has taught us:

“He who would be just must be in equilibrium,

To be in equilibrium we must know how to think,

To think rightly we must meditate well;

Be then in equilibrium, and you will be at peace.”

MARSLAND.

EQUILIBRIUM

1. Equilibrium in nature is the point towards which all forces tend.
2. The forces of the Universe come forth into manifestation; from One issue Two or Duality. These two separate, oppose each other, then gradually return to that Unity and Equilibrium from which they came forth.
3. This is the law of the Universe; the man who understands it and holds himself at the center can make use of all obstacles and opposing forces while he remains ever poised, calm and concentrated.
4. True poise includes something more than an outward calm; it rests upon an inner activity and power to reconstruct.
5. This creative power of reconstruction is one of the marks of greatness in any walk of life.
6. He is in equilibrium who is serene in all great crises, and is never disturbed by any of the so-called accidents of life.
7. Every minute of the life of the disciple must be the focusing point of the whole of his activities, bringing to his assistance all the knowledge and wisdom he has made his own during the whole of his present and former lives.

Give

See the rivers flowing
Downwards to the sea,
Pouring all their treasures
Bountiful and free—
Yet to help their giving
Hidden springs arise;
Or, if need be, showers
Feed them from the skies!

Watch the princely flowers
Their rich fragrance spread,
Load the air with perfumes,
From their beauty shed—
Yet their lavish spending
Leaves them not in dearth.
With fresh life replenished
By their mother earth!

Give thy heart's best treasures—
From fair Nature learn;
Give thy love—and ask not.
Wait not a return!
And the more thou spendest
From thy little store,
With a double bounty
God will give thee more.

Adelaide Anne Procter.

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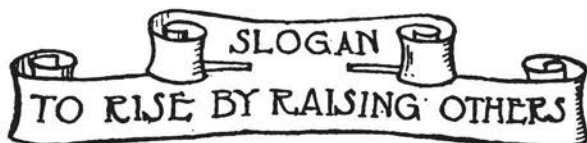
Bulletin WASHINGTON.

OF THE

Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



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THE NEW YORK BRANCH O. E. S.

Members and those interested in work of the Oriental Esoteric Society will do well when in New York City to visit the New York Branch, which meets each Tuesday evening at the home of Miss Lucille A. Cassady, 3 E. 35th Street. A cordial welcome awaits visitors and an evening of benefit is assured to all earnest seekers for light.

MEETINGS OF MEMBERS FOR STUDY

Many readers of the BULLETIN gather their friends together weekly, or bi-weekly, for study and the interchange of ideas; and we recommend this field to all, for it is not necessary (although it is most desirable) to be a Member of the Society before beginning to work in this way.

One of the main objects of these study-classes is the promotion of social fellowship amongst persons who, although leading vastly different lives, are nevertheless thinking along similar lines.

It has often been pointed out that all great movements have sprung from small and insignificant beginnings; no one, therefore, need be disheartened if his class is few in number. Remember the words of the Master: "Where two or three are gathered together in My name, there am I in the midst of them."

Reports from the various Leaders are invited from time to time; any difficult questions that arise in the classes should be sent in to us, and we will answer them.

BOUND COPIES OF THE BULLETIN

We can supply a few bound volumes of THE BULLETIN, complete for the years 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915 and 1916. The number is limited and when exhausted will not be renewed.

A complete set of these volumes is invaluable to those of our Members and friends desiring to keep in their Libraries a record of the history of our Society; also to those conducting study classes. Each article contains the material necessary for an evening's lesson.

They are attractively bound in blue and gold and can be supplied for \$2.00 per volume.

Any seven volumes, \$10.00.

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Spring

The sun is bright,—the air is clear,
The darting swallows soar and sing,
And from the stately elms I hear
The bluebird prophesying Spring.

All things are new;—the buds, the leaves,
That gild the elm-tree's nodding crest,
And even the nest beneath the eaves;—
There are no birds in last year's nest!

When winter puts off his icy train of sleet and snow and wind and rain, we rejoice; we love winter with his storms and buffetings, but nevertheless, when spring-time comes, we heave a sigh of relief and, like Nature, prepare to expand our being, to make changes, to give, to grow.

For of all the four Seasons, Spring is the most startling in its developments; in Nature, what was apparently dead springs up into life; the cold, unresponsive earth gives birth to flowers of every hue; the dark tree-trunks are hidden by a lacy film of the tenderest green; rivers surge and foam; even the rocks are no longer grim and forbidding but are rounded and garnished with mosses and trailing vines. Everywhere is change—from apparent death to life!

Now the wisdom of the farmer, born of long experience, leads him to work the soil; he breaks up the large clods—those heavy, solid lumps of earth that have withstood the natural forces of rain, of ice and of wind—he strews abroad their fertile mould where it can be of the greatest use in covering the tender seed, in nourishing the sprouting rootlets.

We can fancy that the clods, if they had voice, would resent this treatment. Throughout the entire winter they had prided themselves upon their power to resist the disintegrating processes of Mother Nature; thinking no farther than themselves alone, they gave themselves credit for possessing in a greater degree than their neighbors the qualities of strength and power to hold their own. Selfishly they would prefer to be "clods" and their own masters, rather than be broken up so as to become the servants of all.

Yet this breaking up of the old is a necessary part of the coming of Spring, whether it be Spring within our own hearts or even in a still greater sense Spring-time for the whole world.

Before we can realize the flowers and fruits of earth, of our souls or of the whole world-process, we have to go through the painful and discouraging operations to which the Great Gardener subjects us; the self-confidence of the clod is shattered to a thous-

and pieces, lest it should harbor self-importance and pride; the over-rich soil is reduced and caused to give up of its exuberance in favor of some humbler loam; the soil of moderate fertility, where it shows the possibility of some particular usefulness to the Great Plan, is tilled and forced to assimilate new elements, akin to itself yet strange and difficult to thoroughly absorb into the system or to make part and parcel of its being.

From this fertilizing process the mediocre revolts; contented in the harmony of its narrow routine, mediocrity falls readily into the rut of habit; it is happy as it is; why should it aspire to change, however alluring?

But the Great Farmer cultivates and enriches His lands with a sublime disregard apparently of the present suffering of His children; His gaze is fixed on a wider and more glorious horizon—the world as it shall be when the Great Plan shall be fully realized!

In Nature, the land has no redress; it cannot throw out the fertilizer that quickens its life and causes it to ferment in agony. But man is relatively a free agent; he can embrace the new conditions and positively use them, he can refuse them and fight against them, or he can separate himself from the situation and turn his attention to other things. Oftentimes these three states of mind will succeed each other in a man's (or a nation's) consciousness.

Thus in the case of the present World-war. A problem, or set of problems, that had been dormant for years became suddenly active. Some nations began to deal positively with the new situation, as they saw it; some fought for the establishment of a new condition, others for the retention of the old; still other nations separated themselves from the situation as far as possible and became neutrals. Thus we have the three states well-defined.

The tendency, however, in this world-war, as in the lesser problems of our garden or of our own soul-perplexities, is always towards the final adjustment and equilibrium of forces. In spite of ourselves apparently we are drawn into active participation in the struggle if we have an ounce of strength to give and if our co-operation is needed in the Great Plan. It is not a question of this party, or of that party, of this nation or of that, but of the further world-view that is seen by the Great Gardener, Who alone plans for the Flowers of the Summer and the Fruits for the final garnering.

The Springtime is with us; what are we doing with it? Are we shirking its decisions? Are we "clods" seeking for comfort, prosperity and material welfare? Are we resisting with animosity the inevitable coming of the New Life of a new Spring? Or are we bravely standing up to the changes that are forced upon us; with serene self-sacrifice trying to look a little ahead of our own desires, offering ready help for the good of the whole wherever and whenever that opportunity comes

to us? Do we realize that the old is past and is slowly vanishing as a wound-up scroll is put away out of sight? Are we part of the New Era, of the New Spring that is slowly but surely coming to our earth as the price of the present turmoil and apparent confusion?

HE WHO FEELS HIS HEART BEAT PEACEFULLY
HE SHALL HAVE PEACE

SCIENCE, PHILOSOPHY, RELIGION

Exoteric Science resolves itself into five departments or orders of knowledge: Astronomy, Physics, Chemistry, Biology and Sociology. Whilst none can be separated from the others any more than a piece of mechanism can be separated from the machine, each has its specialists perfecting the part in which they have a direct interest, contributing to the increasing perfection of the whole, irrespective of whether they be conscious or unconscious of their actions.

In such a maze of human activities it is not surprising that so many imagine they possess the truth and that their fellow workers are in error. It is only when we meet the broader intellects, those who have arrived at a more comprehensive view of the complexities of nature's workshop, that we find the calm tolerance of opinion and ideas even though they seem so widely divergent.

Science however in the popular sense of the term deals almost exclusively with analytical facts and when it raises itself into synthetic knowledge, or investigation of the laws which govern those facts, it becomes philosophy. Thus science and philosophy merge, become one in fact, if we understand philosophy to mean the science of science.

While philosophy may be termed science, it does not necessarily follow that science can be classed as philosophy, any more than a child can be called a man. Philosophy is the fuller development of science just as the man is the fuller development of the child.

As the student, by virtue of his mentality and enthusiasm, reaches those higher realms of thought, he finds he must perforce, if he would continue to advance, use other instruments much more subtle and infinitely more effective, namely the imagination propelled by the Will.

It is true he has been using them in a more or less subconscious manner, but it is only when external forms have reached their limitations that the latent powers assert themselves and open up new fields of investigation. He is forced in spite of himself to seek within, to know the meaning of human nature or character, and to recognize that he, as a character, is a very small atom in the Universe. He is like the boy who as he leaves his school days be-

hind, stands with awe on the threshold of life and action. He sees golden visions stretching out before him by "unparted waters to undreamed shores"—Whence—Whither.

He begins to learn of the Science of the Soul—Religion. As before he recognized that no department of science could be separated from cosmic change, so he now sees that no character can be separated from the Universal All. They are all like drops of water in the ocean, all possessing an infinitesimal part of the Universal consciousness, yet each possessing a characteristic of its own.

He works then in the world of Ideals and finds them good because they are True and therefore must be Beautiful. He knows them to be reflections of the Grand Principles of Bliss, Knowledge, Being, because they emanate from One. He gives to the All from his vast storehouse of Experience for he has attained Wisdom. Love is his nature, than which nothing is more Powerful.

He has become one of Them, a co-worker in the Holy Cause, sending Their beneficent rays to the dwellers in the Valley.

Walter Louder.

LECTURES BY GURU RAMA

"The Latent Powers in Man" was the title chosen for the second of the series of lectures on Psychological Science, which was attended by a most appreciative audience. The power of thought put in action by the will, was the keynote of this very instructive lecture. The important points brought out in the talk were thrown on the screen from stereopticon slides by way of illustration.

Until further notice the lectures will continue to be held weekly, Thursdays at 9 P. M., 1431 Rhode Island Ave., N. W. A most cordial invitation is extended to all our friends.

For the benefit of those who are prevented from attending these invaluable lectures owing to distance the Oriental Esoteric Society has arranged to have them available in the form of written lessons at the nominal cost of \$5.00 for the series of seven lessons. Address the Secretary, O. E. S., 1443 Q St., N. W.

SPECIAL NOTICE

From now on until the first of October the Bulletin will be issued bi-weekly. All present subscriptions will have their time extended to meet this change.

Seek the solitude of thy spirit: This is the law of the indwelling Reason—to be self-content and to abide in peace when what is right and just hath been done.—*Marcus Aurelius.*

MEDITATION

"There shall never be one lost good," the poet tells us, and the depths of our being confirm this truth. We *know* that there is in reality no evil, that even the gross injustice, inequality and oppression which we see around us, all serve some good purpose, if we will have it so. What is that purpose?

A pure and tender soul comes, for Karmic reasons, into a family, or under the domination of those who seemingly are adverse to its true interests. All its high and noble ideas are scoffed at, it is opposed at every turn, it is even, as was St. Paul, supposed to be unbalanced or too impressionable.

Can we see any plan in this? Not at first sight, but that may perhaps be because our eyes are wrongly focussed. Let us take a wider view. We notice, as time passes, that the persecuted one gains, from the very obstacles which he has daily to surmount, strength, self-control, a large compassion and tolerance. And then, when these lessons have been learned, the scene shifts and the willing learner is transferred to a higher grade where he is surrounded by congenial workers. Is not his present joy the outcome of his past? Made possible by it?

MARSLAND.

TEACHER AND PUPIL

1. No man is your enemy; no man is your friend; all alike are your teachers.
2. Blessed is the man who can and does learn from every other being.
3. Do not submit yourself to the personality, or the personal will of another; obey because the God within recognizes the Divine Truth in the words of another.
4. The crucial point with most of us lies in the choice of a teacher. We look for perfection, forgetting that our object is to learn, not to judge.
5. We can learn from the mistakes of others even more than we can from that which is always just and perfect.
6. When we have learned all that one teacher can teach us, we shall be led to another, and so on, ever upward and onward.
7. When the disciple is ready, the Master is ready also.

Freedom

Ye are not bound! the Soul of things is sweet,
The Heart of Being is celestial rest;
Stronger than woe is will: that which was Good
Doth pass to Better—Best.

Ho! ye who suffer! know

Ye suffer from yourselves. None else compels,
None other holds you that ye live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony,
Its tire of tears, its nave of nothingness.

—Arnold; "*Light of Asia*."

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WASHINGTON

Bulletin OF THE Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



SLOGAN
TO RISE BY RAISING OTHERS

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Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.

OUR IDEAL

The Ideal toward which the Society is steadily working is
LOVE—UNION—PEACE
and every individual member is expected to make his life
an exemplification of these as nearly as he can.

OBJECTS OF THE O. E. S.

The objects of the O. E. S. are threefold:

1. By Aspiration, by Knowledge and by Right Living to open up a passage between earth and heaven, through which the light of true spirituality may shine and illumine humanity.
2. To collect and appropriate these rays, to adapt them and make them available for the aid and enlightenment of all classes of men.
3. The diffusion of this Truth and the gathering into the ranks of membership those who are in sympathy with the aims of the Society.

BASIC PRINCIPLES OF THE O. E. SOCIETY

1. The Universe is One, therefore all are united in Universal Brotherhood.
2. The existence of a supreme Deity.
3. Man is a spiritual Being, and as such is responsible for his actions.

PRINCIPLES OF DEVELOPMENT

1. The ascendancy of the Spiritual Man.
2. The development of the individuality or soul nature.
3. The entire submission of the personality, or man of emotions and desires, to the higher nature.
4. The cultivation of the Will and its practice in the daily life in harmony with the Divine Will.
5. Non-resistance or the Law of Love.
6. The realization of positive thought-force and the rejection of the negative states of fear, doubt and morbidity.
7. The strict accomplishment of all the duties of the daily life without any thought of reward, leaving the result to the Divine.
8. The Order does not teach or endorse hypnotism, spiritism or any negative, psychic practices, but teaches and points out their dangers.
9. The disciple seeks alone for active service in the world—his motto being "To rise by raising others."

Our Society does not offer spiritual instruction for money, nor does it teach that the higher knowledge can be gained in any other way than by the greatest purity of life and thought.

As an organization, we know that all who work for humanity are united even though it may be on a plane too high for the leaders themselves to be able to recognize.

Therefore we *love* all men and learn from those who criticize us; we *unite* with all who are willing to co-operate with us; and we are at *peace* with all.

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The Next Step

When we look at humanity as a whole, when we view the seething of unrest not alone in our own country and in others which are at war, but also in the remote nations of the Orient, where the fire is smouldering and is only awaiting a favorable opportunity to break out into open flame, when, rising in our thought, above the turmoil, we strive to find a reason for these turbulent conditions and a solution to the problems that they bring, we cannot fail to recognize in the midst of the physical horror that war carries in its train the inauguration of a new order of things.

In the case of the present war, there is imminent a new grouping of the nations upon earth—a grouping which is but just beginning.

We are not about to speak of the lines of division among men and peoples, but of the presence of a tendency towards working together, towards division of labor, towards social co-operation, not alone in respect of the men of the same nation, but in respect of groups of nations working for a common aim.

When nations have fought side by side in the past, there has been mutual aid, it is true, but not in any wide or far-reaching sense; whereas now it is recognized by all who have a profound knowledge of the situation that co-operation, association and joint action are not only desirable but necessary.

The group of nations which can develop out of its diversity the most effective unity of ideals, in purpose, in leadership, in strategy, in stolid bravery, and especially in the commissariat or the furnishing and transport of the necessary impedimenta of war, will stand the best chance of winning out.

Long years ago the English people had a glimpse of the ideal of "Free Trade," and true to their vision they strove to enlist other nations to adopt what seemed to them so altogether reasonable a plan. Until the present, however, there has been no concerted action towards distributing the trade of the world by equitable agreement among those who are best equipped by nature to perform each operation.

It would seem that what argument and example were unable to accomplish war will forcibly bring about; for unless there is a pooling of all the supplies and of all the energies of the nations engaged in the struggle, there can be no decisive victory. From this it is but a step to the apportionment of the resources and productions of the whole world for the general good of all; and though

this will take time to realize yet the thought of the Seer forecasts the possibility and even the probability of such an outcome.

The first step in the evolution of a man, a city, or a nation has been for it to grow, develop and purify *itself*—in short to become as good, as true and as beautiful as it can. This lesson we have learned during the Christian Era though imperfectly; we at least acknowledge that a man should be good, a city should be beautiful and well-administered, a Nation should be strong and virile, even though we do not afford many examples of such goodness, truth or beauty. The gradual perfection of the unit is the first step.

Now there is presented to us a further step—that of fraternal co-operation for the perfection of the **WHOLE**—and since we would not learn by pleasure, when the beauty of the ideal was presented to us, we are forced to learn by bitter experience and by pain.

Without organization there is great waste of resources; these must be utilized at all costs; account must be taken and kept of where they are and when and how available; their amount must be estimated and transport provided to the place where they are needed. Accounts must be kept of outlay and receipts. All this demands organization.

Let him who has any doubt of the value and necessity of organization to the accomplishment of work, try to push through a heavy business-meeting without chairman or a recording secretary. No work of any magnitude or importance can be carried through without a division of labor, distribution of posts, Unity going out into diversity so that it may return, enriched, to a greater Unity at the next meeting.

There are, it is true, two dangers which have manifested themselves as the result of past experiments in organization, but these are well understood and little need be apprehended from them more than is already present with us at the actual stage of man's advancement: the history of Joseph in Egypt, after his release by Pharaoh from prison, supplies the first example, how by his occult prescience he was enabled to buy up all the supplies in the kingdom and, when the famine came, to sell these at so high a price that the whole nation was reduced to slavery; and secondly the danger of over-organization and settling into a rut, as is seen in the case of bees in the bee-hive. Naturally bees are in the realm of Nature and are not required to progress as man is; and man has yet to learn from them the lessons they have to teach—economy, mutual aid, the finest and most subtle adaptation of requirement to necessity, industry, rigid frugality, yet enough food and attention for all, and especially their care for those workers returning late and heavily laden, who are fed and cleaned and lulled to sleep with the tenderest devotion. Truly we have much to learn from the bee-hive while, on the other hand, since we are human beings and are therefore entrusted with a higher function in the Great Plan than the bee or any of the

denizens of the Kingdoms of Nature, we *must progress* and avoid falling into the rut of routine and of habit.

The first step has been the perfection of the Unit; the second must be the organization of groups of units, each group constituting in large what a single unit can represent in a smaller way. This work has already been commenced: for we have our family, our race, our nation, we have trade-unions and societies of all kinds, philanthropic and otherwise, we have a network of religions and of cults, we have our political parties and our military and naval organizations; still this work although commenced is yet in its incipency and is useless for the practical aid of our country in an emergency, without further development.

This is the point at which we are arrived: we can make a respectable showing in facts in certain fields, none at all in others. We need a master-hand to show us and to force upon us, if need be, further measures of precaution and of scientific progress in multiplying our production, in husbanding our resources and in developing both to a still higher point of greatness than we have yet attained.

In the Teachings of our Society, our Members will recognize the application of the Law of the Ternary to this process in several ways; Number One being the First Step, the Unity to be perfected; Number Two going out into diversity for further light, further material to assimilate, more workers in the Great Plan; while Number Three will be the completed organization of the Whole, the cataloguing of the new members into groups and their introduction into the Family as a Whole. We can even dimly discern the Quarternary or Number Four—the New Humanity, the New Era, the New Future that shall grow out of the present struggle and, constituting Itself a New Unity, shall begin a New Life for Humanity on a higher plane, under wiser guidance and under conditions of more radiant spiritual and intellectual freedom than are at present possible.

HE WHO FEELS HIS HEART BEAT PEACEFULLY
HE SHALL HAVE PEACE

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MEDITATION

Our debts are of three kinds, we are taught: to God, to our neighbor, to ourselves. And again we read: "Owe no man anything." And at first sight this seems easy, so that the average man among us is apt to answer with the young ruler, "All these things have I kept from my youth up, what lack I yet?"

Look deeper and consider. What have you that you did not receive? Your possessions, money, your clothing, your food, all are yours, in part at least, owing to the suffering and toil of others.

Are we paying our debts?

"Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye." Do we never cause pain to those about us? Is there anyone among us who is living up to his own ideal in this respect? People are so sensitive, we say impatiently, they are hurt at nothing. Then must we become more tender and compassionate so that we may pass through the world and hurt no living soul.

We are struggling today under the burden of our past. How can we the most quickly and effectively pay that off and avoid making new debts? This is our problem.

There is a way, if we are able to take it—the way of service willingly rendered to any of God's creatures; sacrifice offered unostentatiously, day by day, a giving-up of our own advantage, our own wishes to further those of the whole; more than this: the giving gladly to all men of that which costs us much, but which our love of the Great All pours forth.

Thus do we lighten the heavy Karma of the world, and in liberating our own soul, we also help to loose the bonds of others.

"A thief verily is he who enjoyeth what is given by Them, without returning the gift."

—MARSLAND.

DEBTS

1. Every tear is a debt, and sooner or later we shall have to pay.
2. The bounty of the Universe allows us to overdraw if we are rash enough, but the day of reckoning will come, and we shall have to pay.
3. Accept graciously what others would do for you.
4. Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap.
5. Every pain is a debt.
6. Again and again shall we be given the privilege of paying our debts, until we are willing to recognize the opportunity as a privilege not to be overlooked.
7. Every breath you draw is a separate bond, binding you to serve the Universe in return.

Heroism

The hero is not fed on sweets,
Daily his own heart he eats;
Chambers of the great are jails,
And head-winds right for royal sails.

—Emerson—*Heroism*.

A hero is only known in time of misfortune.
—Hebrew.

To believe in the heroic makes heroes.
—Beo.

The disciple runs his race as one who has no other aim. Not one day in the week, but every minute of every seven days finds him training; his worldly business provides him with opportunities for trying his speed, his power of endurance, his purity.

The Esoteric disciple is always required to attempt the impossible for it is thus that he builds his immortality. The doing of the possible and the apparent is for the ordinary man; but he who creates, who brings forward some form of activity which has until now been latent, and who is thereby a benefactor of the race, is always scaling impossible heights.

—Marsland.

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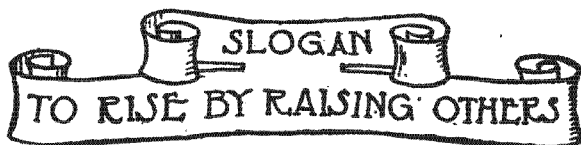
OF THE

WASHINGTON

Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



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1. Seven or more persons applying in writing to the Trustees of the Oriental Esoteric Society, and complying with the conditions of membership, or who are already members, may receive a CHARTER to form a BRANCH of the Oriental Esoteric Society upon payment into the Treasury of the Society of the sum of \$5.00.

2. All charters and diplomas have their source in, and authority from, the Board of Trustees of the Oriental Esoteric Society of the United States of America, at Washington. They are issued by the Trustees and signed by the President and the Recording Secretary of the Society.

3. Every Branch shall be administered by a President, Vice-President, Secretary and Treasurer, together with such other officers as the Branch desires to elect; and one of these officers, or some other member of the Branch, shall be appointed to give the instruction.

THE NEW YORK BRANCH O. E. S.

Members and those interested in work of the Oriental Esoteric Society will do well when in New York City to visit the New York Branch, which meets each Tuesday evening at the home of Miss Lucille A. Cassady, 3 E 35th Street. A cordial welcome awaits visitors and an evening of benefit is assured to all earnest seekers for light.

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C.: A.: S.:

Decree Of The General Inspection

OF THE ORDER OF THE INITIATES OF THIBET,
RECEIVED BY AGNES E. MARSLAND, PRESIDENT
OF THE O. E. SOCIETY MAY 13, 1917

Official No. 936

Respected Sister :

This General Inspection of the Order, the Representative in the Occident of the Supreme Council of the Initiates of Thibet, has delayed long before giving you this public testimony of Its great consideration for all that you have done without interruption for the good of the Order from the 15th of May, 1902, when Dr. Albert de Sarâk founded the Oriental Esoteric Center of Washington, until now.

The object of this delay has been to give to this General Inspection due time and opportunity to come to a clear knowledge of all the facts and to meditate upon all the points that We have to consider before sending you this Decree ;

WHEREAS you satisfactorily passed the hard tests presented to you before you attained to the degree of Esoteric Member of the Order, which title was justly conferred upon you ;

WHEREAS in moments of great difficulty through which the Center of Washington was obliged to pass you continued with serene spirit your devotion to the Order, giving proof of sacrifice, of altruism and of work ;

WHEREAS in order to facilitate the harmonious working of the Center and without any idea of commercialism, you founded the Oriental Esoteric Society to prepare persons for admission to the Center, and you have devoted yourself to it for years with all the energies of your soul ;

WHEREAS you have given proof of obedience to all the Orders that you have received from this General Inspection in accordance with the General Regulations of the Order ;

WHEREAS you have put upon the first page of the Bulletin of the Society over which you preside the official and legal escutcheon of the Order ; and if, formerly, you used another symbol with a profoundly esoteric signification, you did this out of respect for the Supreme Council, not wishing to appropriate what did not belong to you ;

WHEREAS you have nobly pardoned the offences you have received, offering them in homage to the Holy Cause ;

WHEREAS you have made a formal promise to obey and cause to be obeyed by the Members of Our Center the General Regulations of the Order, and to recognize the Supreme Hierarchies which compose It;

Now, THEREFORE, WE HAVE DECREED AND WE DECREE:

1. That all the Members of the Order shall recognize the nobility of your conduct and take it as an example of devotion, of abnegation, of faith and of obedience, aiding you and respecting you in all that you do for the good of the Holy Cause;

2. That since, for the past fifteen years, without the interruption of a single day, you have worked for the good of the Center of Washington and of the Order, first as Secretary only; then as Secretary General, as Delegate, and now as President, it is just that there should be conferred upon you, and We, in the Name of the VENERABLE MASTERS, do now hereby confer upon you the Title of HONORARY PRESIDENT FOR LIFE (Président Honoraire ad Vitam.)

3. That in virtue of this, and putting aside your modesty which does not desire publicity, we order our First Officer, the General Delegate of the Order, to have this Decree published in the next number of the OFFICIAL JOURNAL OF THE ORDER with permission to reproduce the same in the Bulletin of Your Society; and all Presidents and Delegates of Centers abroad must also make the same publication and have the Decree read in a General Assembly convoked for the purpose.

We have judged it necessary to give you, Respected Sister, this Decree not alone in token of our high esteem but also for the purpose of demonstrating to the world and to those who are in sympathy with Our Cause that those publications and reports of our enemies which declare that discord and schism are found in our Center—reports which they have profited by Our absence to propagate—are without foundation; to the end also that the public may know that the spirit of the greatest fraternity and of true altruism reigns among us today more than ever before at this sacred moment of the ADVENT OF THE NEW AUGUSTAN ERA.

We will add that all former Members who wish to return to us in harmony and in peace, in order to collaborate with us in the Great Work, may do so; we open to them our doors in conformity with Orders received.

Accept, My Respected Sister, in the Name of the VENERABLE MASTERS Who compose the High Council of our Order, our congratulations and assurances of our esteem and consideration.

Cuba'm astu Saravathagam.

THE GENERAL INSPECTION OF THE ORDER

Guru Rama

Dr. A. de Sarak

REPRESENTATIVE IN THE OCCIDENT OF THE SUPREME COUNCIL.

Published by order of the General Inspection O. I. T.

ORIENTAL ESOTERIC JOURNAL

In the near future will be issued the *Official Journal* of the Oriental Esoteric Order and of the New Era. This paper will be the official organ of the Centers and Delegations of the Order, as well as a medium of communication between all Lodges under the dependance of the Supreme Council.

It is also the official organ of the General Inspection of the Order and of the Legion of the Radiant Cross.

ANSWERS TO QUESTION SHEET NO. 1

Q. What do you know of the New Era? Its characteristics, mission, scope?

Chief of the characteristics is the growing feeling of the brotherhood of man, the feeling that we are all indissolubly associated, all traveling the same way, each reacting upon all, and directed by the same influences. We are awakening to a realization of the Inner Man, the man that is all in one and one in all. There is a response to a greater gamut of vibration, a growing appreciation of the superiority of the intuitive faculties over the intellectual, a desire to break through the illusions and to see more clearly, to live more truly, a desire to acquire and disperse the knowledge that will bring up the slower ones. Those of the New Era lift their eyes and hands to the stars.

It is a period, a phase, in evolution. Mankind has passed through the depths of materialism; henceforth his path is to trend upward toward the Light. He is to effect a closer, more intimate union between the lower and the higher self, to relegate the present ideals of pure intellect to a lower level in order to give place to an appreciation of the next higher faculties. For the exponents of the New Era the duty, the mission, is to fit themselves for giving greater and ever greater impetus to the forces at work, to dispel the murkiness of materialism, to prepare the world for the coming of the avatar who will solidify our vague aspirations and breathe life and jousness into our upward climbing.

The scope is large; different types and classes have awakened and pursued different paths. The women, the feminists, are crying for a truer place in the Scheme, following the more apparent courses of suffrage, greater freedom, better love (Ellen Key), economic and social equality. The new religions are seeking for light and guidance; Christian Science, New Thought, Vedantism, Theosophy, O. E. S., smaller cults, many of the Christian churches (Willis Moore, Detroit). In philosophy, the tendency is to admit the spiritual principle, from Bergson to Wm. James, Fechner, even Neitzsche. Writers are coming forward, many in Russia, some in other parts

of Europe, a few in America, who are imbued with the new fervor. The pacifists have an ideal that would have had few adherents half a century ago. The arts are feeling the effects; the academical has been thrown aside to give more freedom to expression. Socialism, though it has not the up-looking ideal, is an expression of the new era in a great social, economic way, for it has awakened a class-feeling of brotherhood, looks to the good of the whole rather than the good of the individual as such, has an ideal of regeneration, is more concerned with the less-evolved than with the advanced man. Science is beginning to look beyond the test-tube. The above are movements that one can put a finger on. The subtler, more indefinite expressions that seem to breathe over the whole world, are nevertheless to be felt in changing viewpoints, new acceptances, discarded customs.

AN IDEAL

We sometimes ask ourselves, "Do we, who live in these days of enlightenment, in a Christian country, do we really live up to the spirit of the commands of our Great Teacher?"

"Judge not" says the Master and we are satisfied that we *obey* if we check all severe and harsh criticism of others.

We judge charitably, we allow our friend the benefit of the doubt, and we think that we have performed almost a work of supererogation in arriving so far.

Naturally, we say, we can not help seeing if a man is dishonest, or lying, and we must treat him accordingly; nay, we must even warn our friends against him, lest they also should be defrauded.

If indeed, we would ask, one of our brethren is dishonest, a thief, a liar . . . is he not therefore the more entitled to the sympathy, the aid and the brotherly kindness of each one of those who would tread the "*Path*."

"Who are thou O man who judgest another, to his own Master he standeth or falleth."

The MASTER alone can justly judge, for God alone knows the path which that soul has trodden, the difficulties with which he is grappling, and the possibilities before him.

We know, neither the Past, nor the Future; to judge from the immediate Present is insufficient, we do but uselessly tangle our Karma with that of another soul.

Not to *see* . . . the faults of another.

Not to *hear* . . . the peevish, critical, angry word.

Not to *feel* . . . the venomous darts of jealousy, spite, malice, here is the key which will unlock for us the Hidden Treasure of the Soul.

So shall we *give peace and be at peace*.

(Reprint from O. E. S. Bulletin, Feb. 4, 1906.)

MEDITATION

The thought-forms that we create are long-lived or ephemeral according as they are in accordance with the action of Nature. If they are good and conducive to the harmony of natural law they will be perpetuated and last as long as the idea continues to inform them with its life. If however they are wicked and malicious, this opposition to the universal good, although allowed to manifest itself temporarily, will not last but will destroy itself sooner or later.

There are three kinds of thoughts:

1. Those that are sent forth in conscious co-operation with Universal Law. These endure eternally.

2. Thoughts that transcend the present manifestation of the Cosmos, by being greater in intensity. These are seemingly in opposition to nature, and this class includes all effects brought about by the action of the Will of man without full knowledge. These thought-forms will endure for a time but afterwards fade away.

3. When thoughts are both opposed to good and inferior in intensity of desire, they are without effect upon the whole; they are null and void.

Very few of the thoughts of even the most advanced of the race are sent forth with full knowledge of all the laws governing them; for much of the realm of thought is still unexplored. The great majority of thought-forms may be classed in one of the two lower divisions.

—MARS LAND.

THOUGHT CONTROL

1. Guard, O Disciple, thy thoughts, for they are of more importance than thy actions.
2. The mind is ever restless; it is impetuous, strong, and difficult to bend; I deem it as hard to curb as the wind.
3. The mind is the great Slayer of the Real. Let the disciple slay the Slayer.
4. Have mastery over thy thoughts, make harmless the children of thy mind, the thoughts that swarm, unseen yet powerful, about thee and thy brother man.
5. Mental stability and the control of thought is to be acquired slowly, at the price of continued work and perseverance.
6. Ere the gold flame can burn with steady light, the lamp must stand well guarded in a spot free from all wind.
7. By our own thoughts we make for ourselves that which we have been, which we are, and which we shall be.

Serenity Of Spirit

As a Roman and as a Man, strive steadfastly every moment to do thy duty, with dignity, sincerity, and loving kindness, freely and justly, and freed from all disquieting thought concerning any other thing.

And from such thought thou wilt be free if every act be done as though it were thy last, putting away from thee slothfulness, all loathing to do what Reason bids thee, all dissimulation, selfishness, and discontent with thine appointed lot.

Behold, then, how few are the things needful for a life which will flow onward like a quiet stream, blessed even as the life of the gods.

—*Marcus Aurelius.*

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OF THE WASHINGTON.

Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



SLOGAN
TO RISE BY RAISING OTHERS

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George Washington's Vision

Originally published by Wesley Bradshaw. Copied from a reprint in the National Tribune. Vol. 4, No. 12, Dec., 1880.

"I do not know whether it is owing to the anxiety of my mind, or what, but this afternoon as I was sitting at this very table engaged in preparing a dispatch, something in the apartment seemed to disturb me. Looking up, I beheld standing opposite to me a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire the cause of her presence. A second, a third, and even a fourth time, did I repeat my question, but received no answer from my mysterious visitor except a slight raising of the eyes. By this time I felt strange sensations spreading through me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become powerless. Even thought itself suddenly became paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly at my unknown visitant. Gradually the surrounding atmosphere seemed as though becoming filled with sensations, and grew luminous. Everything about me seemed to rarefy, the mysterious visitor herself becoming more airy, and yet more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompany dissolution. I did not think, I did not reason, I did not move; all were alike impossible. I was only conscious of gazing fixedly at my companion.

"Presently I heard a voice saying, 'Son of the Republic, look and learn.' While at the same time my visitor extended her arm eastwardly. I now beheld a heavy white vapor at some distance rising fold upon fold. This gradually dissipated, and I looked upon a strange scene. Before me lay spread out in one vast plain all the countries of the world, Europe, Asia, Africa and America. I saw rolling and tossing between Europe and America the billows of the Atlantic, and between Asia and America lay the Pacific. 'Son of the Republic,' said the same mysterious voice as before, 'look and learn.' At that moment I beheld a dark shadowy being like an angel standing, or rather floating in midair, between Europe and America.

Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand, while with his left hand he cast some on Europe. Immediately a dark cloud raised from these countries, and joined in midocean. For awhile it remained stationary and then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning gleamed through it at intervals, and I heard smothered groans and cries of the American people. A second time the angel dipped water from the ocean, and sprinkled it as before. The dark cloud was then drawn back to the ocean, in whose heaving billows it sank from view. A third time I heard the mysterious voice saying, 'Son of the Republic, look and learn.' I cast my eyes upon America and beheld villages and towns and cities springing up, one after another, until the whole land from the Atlantic to the Pacific was dotted with them. Again I heard the mysterious voice say, 'Son of the Republic, the end of the century cometh, look and learn.'

"At this the dark, shadowy angel turned his face southward. and from Africa I saw an ill-omened spectre approach our land. It flitted slowly and heavily over every town and city of the latter. The inhabitants presently set themselves in battle array against each other. As I continued looking, I saw a bright angel on whose brow rested a crown of light on which was traced the word 'union,' bearing the American flag, which he placed between the divided nation and said, 'Remember ye are brethren.' Instantly the inhabitants, casting from them their weapons, became friends once more, and united around the National standard. And again I heard the mysterious voice say, 'Son of the Republic, look and learn.' At this the dark, shadowy angel placed a trumpet to his mouth and blew three distinct blasts; and taking water from the ocean, he sprinkled it upon Europe, Asia and Africa. Then my eyes beheld a fearful scene: From each of these countries arose thick, black clouds that were soon joined into one. And throughout this mass there gleamed a dark red light by which I saw hordes of armed men, who, moving with the cloud, marched by land and sailed by sea to America, which country was enveloped in the volume of the cloud. And I dimly saw these vast armies devastate the whole country and burn the villages, towns and cities that I beheld springing up. As my ears listened to the thundering of the cannon, clashing of swords and shouts and cries of millions in mortal combat, I again heard the mysterious voice saying, 'Son of the Republic, look and learn.' When the voice had ceased the dark, shadowy angel placed his trumpet once more to his mouth and blew a long and fearful blast.

"Instantly a light as of a thousand suns shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment the angel upon whose head still shone the word 'Union,' and who bore our national flag in one hand and a sword in the other, descended from heaven

attended by legions of bright spirits. These immediately joined the inhabitants of America, who I perceived were well nigh overcome, but who, immediately taking courage again, closed up their broken ranks and renewed the battle. Again amid the fearful noise of the conflict, I heard the mysterious voice saying, 'Son of the Republic, look and learn.' As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious.

"Then once more I beheld villages, towns and cities springing up where they had been before, while the bright angel, planting the azure standard he had brought in the midst of them, cried with a loud voice: 'WHILE THE STARS REMAIN AND THE HEAVENS SEND DOWN DEW UPON THE EARTH, SO LONG SHALL THE REPUBLIC LAST.' And taking from his brow the crown on which was blazoned the word 'Union,' he placed it upon the standard while the people, kneeling down, said 'Amen.'

"The scene instantly began to fade and dissolve and I at last saw nothing but the rising, curling vapor I at first beheld. This also disappearing, I found myself once more gazing upon my mysterious visitor, who, in the same voice I had heard before, said, 'Son of the Republic, what you have seen is thus interpreted: Three great perils will come upon the Republic. The most fearful is the second, passing which THE WHOLE WORLD UNITED SHALL NOT PREVAIL AGAINST HER. Let every child of the Republic learn to live for HIS GOD, HIS LAND AND UNION.' With these words the figure vanished, and I started from my seat and felt that I had seen a vision wherein had been shown me the birth, progress and destiny of the United States."

EXTRACT FROM TOLSTOI'S PROPHECY IN 1910

This is a revelation of events of a universal character, which must shortly come to pass. Their spiritual outlines are now before my eyes.

I see floating upon the surface of the sea of human fate the huge silhouette of a nude woman. She is—with her beauty, her poise, her smile, her jewels—a super-Venus. Nations rush madly after her, each of them eager to attract her especially. But she, like an eternal courtesan, flirts with all. In her hair-ornament of diamonds and rubies is engraved her name: "Commercialism." As alluring and bewitching as she seems, much destruction and agony follows in her wake. Her breath, reeking of sordid transactions, her voice of metallic character like gold, and her look of greed are so much poison to the nations who fall victims to her charms.

And behold, she has three gigantic arms with three torches of universal corruption in her hand. The first torch represents the

flame of War, that the beautiful courtesan carries from city to city and country to country. Patriotism answers with flashes of honest flame, but the end is the roar of guns and musketry.

The second torch bears the flame of bigotry and hypocrisy. It lights the lamps only in temples and on the altars of sacred institutions. It carries the seed of falsity and fanaticism. It kindles the minds that are still in cradles and follows them to their graves.

The third torch is that of the law, that dangerous foundation of all unauthentic traditions, which first does its fatal work in the family, then sweeps through the larger worlds of literature, art and statesmanship.

The great conflagration will start about 1912, set by the torch of the first arm in the countries of Southeastern Europe. It will develop into a destructive calamity in 1913. In that year I see all Europe in flames and bleeding. I hear the lamentations of huge battle-fields. But about the year 1915 a strange figure from the North—a new Napoleon—enters the stage of the bloody drama. He is a man of little militaristic training, a writer or a journalist, but in his grip most of Europe will remain till 1925. The end of the great calamity will mark a new political era for the Old World. There will be left no empires and kingdoms, but the world will form a federation of the United States of Nations.

And I see the nations growing wiser, and realizing that the alluring woman of their destinies is after all nothing but an illusion. There will be a time when the world will have no use for armies, hypocritical religions and degenerate art. Life is evolution, and evolution is development from the simple to the more complicated forms of the mind and the body. I see the passing show of the world-drama in its present form, how it fades like the glow of evening upon the mountains. One motion of the hand of Commercialism and a new history begins.

EXTRACT FROM CORRESPONDENCE

"Never before was the pull of world-work stronger. I roamed about through all the big cities on the way out to the coast and became absolutely obsessed with a fear for the inconsequence of the many—an appalling thing. They turn over and put their heads under the covers at the slightest glimpse of truth. *They want to sleep!*"

It is easy in the world to live after the world's opinions; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—*Ralph Waldo Emerson.*

MEDITATION

Fate lies in the collection, the gathering together, the collective assemblage of all of those causes which we have made in the past,—not only in this life, but in all our lives that have gone by. There are, as you know, a great many things that come to us apparently without any cause. For these things there must be a cause somewhere, and therefore we have to look back into other lives for the cause which has set the facts in motion. So Fate includes the *sum* of all those causes which have been set up in this life and in past ages—all those, that is to say, which have not been worked off.

The point where we are able to act is the present moment. Fate will bring us all the circumstances of our lives, will bring us all the conditions, not only to-day, but to-morrow and all the days to follow. The Great Power has apportioned to us through His Servants certain things that we must do in this present life. There is a certain task set for us to do. It is probably much more than we will finish; there is always a large margin. But it is for us day by day to follow the leading. We do not need to search after our destiny. It will be brought to us every day, and day by day, as much as we are ready for. We make our own destiny.

Each one uses his will and chisels the material which is supplied to him by the great All Father, by means of what we call Fate. His past opportunities which have been lost, the conditions which have come forth from the making of his own causes, the effects of his own causes,—all of these things are brought before us and from these we make a new future, and this future is our Destiny.

—*Marsland.*

FATE AND DESTINY

1. Destiny begins at the present moment. Every moment brings us something which we can decide; and as we decide will be our destiny.
2. Fate may decide that it is necessary for us to suffer, but it depends upon ourselves what use we make of it; this is our destiny.
3. The Will is the great instrument in forming our destiny.
4. We have no control over the things which we have done and which are finished: that is our Fate; but we have control over the things we are going to do; this is our destiny.
5. The things done bring us to the present moment, which is the focusing point between Fate and Destiny.
6. We ourselves create our destiny.
7. Sow a thought and reap an action;
Sow an action and reap a habit;
Sow a habit and reap a character;
Sow a character and reap a destiny.

"O God, Our Help In Ages Past"

I pray you hold me to my course, O Pilot of my soul;
Already in the offing the sullen breakers roll.
The lights that ought to guide me I know not how to read,
Nor which are set as beacons, which lit by pirates' greed.
I know that some have altered that once were burning true:
It rests with you, my Pilot, to bring me safely through.

I took her clearance papers, I cast her moorings free,
And turned my ship's head boldly into the open sea.
But now the tides have shifted, I know not how she stands,
I know the sea boils hotly o'er treacherous, grasping sands.
I see white teeth are gleaming beneath her very keel:
Hold steady, O my Pilot, by compass and by wheel.

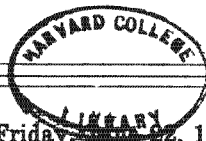
Her freight is very precious; in it are women's prayers,
And in one piece of cargo the children have some shares.
'Tween decks are stowed the yearnings of all the coming
 race
That lift each generation to higher, freer place.
While for this priceless treasure the harpies lie in wait,
On you is laid, my Pilot, the reckoning of her fate.

Long since a man was bidden to lift his eyes and see
An army on the hilltops, in glorious panoply.
Perchance my ship is shielded and speeded on her way
By high, angelic convoy in beauteous array,
Her harbor waiting safely beyond the vision's ken,
Yet well known to my Pilot, who guides the souls of men.

—By Eleanor Mellen.

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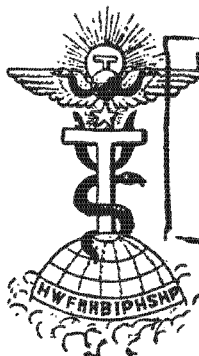
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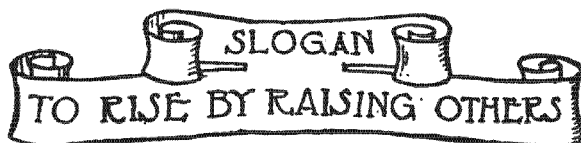
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The Battle of Life

"Our little lives are kept in equipoise
By opposite attractions and desires;
The struggle of the instinct that enjoys,
And the more subtle instinct that aspires."

—*"Haunted Houses,"* LONGFELLOW.

To the average man among us life is one long battle; those who are at ease financially are still restless and dissatisfied, suffering through their own desires as much as do their less fortunate brethren who have to struggle with the most adverse circumstances. Some are unhappy in love, while yet others are eaten up by ambition and desire of political power. As in history, so with the individual, there are battles and battles; in every phase of our outer life there is struggle and strife, envy and discontent.

Now the lust for battle is one of man's three natural passions (the other two being desire for food and sexual craving) and in itself fills a most useful rôle, for it endows him with courage, determination and fortitude—virtues much needed in his outer "battle of life;" when these are developed on the higher plane they are even more essential. In the world of men the milksop, the nonentity and the coward are justly looked upon as lacking in some essential element of manliness, though it is not generally understood exactly in what way they are falling short, since the active, positive uses of the passions are not fully known.

Every strong man who is well-equipped for life will have all three passions balanced and balancing each other; restrained and restraining each other.

The Teachings of our Society are in favor of Peace and Non-Resistance—not however "peace at any price," nor yet that weakness which allows evil to triumph over good and refuses to intervene.

We recognize that life is lived by balancing opposing forces and we learn about both good and evil so that we may know how to keep our poise between them. We do not ignore either but *use both*—our object being to bring about better conditions more in accord with those ideals which we cherish. We suffer in the pro-

cess, often acutely, but who would think of his own pain when an ideal is at stake!

Sometimes, in spite of all our efforts to remain at poise in the center of our own life, we are dragged to one side or another—it may be by the force of some unexpected flood of passion within ourselves, or it may be through the machinations of some one in our environment who thinks to make us trouble—so that not only are we personally caused to swerve from our direct course, but even our Work and our ideals are endangered.

Then, if after trying non-resistance with patience and with every known means of righting ourselves, we are still unable to resume our accustomed equanimity and continue our work, as we had planned it, we may have to fight—with ourselves in subduing our own lower nature, or even with other men—that is to say with the forces of evil which seem to us for the moment to be embodied in them.

No one should ever fight with anything else but evil, or what appears to him to be evil—and even then he should not fight until he has tried every other way of restoring the good which has been overthrown.

“No scheme of aggrandizement, no doubtful claims,
no uncertain fears, no anxiety to establish a balance of
power, will justify” . . . war.

Unfortunately men fight for the merest trifles—for possessions, power, territory, political or social standing, for higher posts, for larger emoluments, to gratify some one of the thousand passions of the human heart. The inherent nature of humanity lies in this struggle; the desire of enjoyment strives within him with the nobler desire to aspire.

Nor would man be human were it not so; for man is that being in whom Spirit and matter meet and come to poise. This is why our lives are such a battle.

The less noble instincts in us attract us, while the higher nature also draws us. Between these two, between matter and Spirit, lies the battle-ground—the human soul.

No one of us can live in the spiritual world alone; if he tries to do this he loses sight of the task at present before him—to unite Spirit with matter.

Nor can man, with impunity, live in the physical alone; if he tries it, he falls lower than the beast.

We must do battle—attack and defend—march and bivouac.

How blessed, then, is the provision that implants in the soul the lust of battle—which causes us to love that which we must perforce do if we would “play the man!”

In some lives there is no battle—only strife. For some souls are not strong enough to fight to an end; perhaps their desires for the particular “good” that is in question are not intense enough, or not clearly defined, or their ideals are still vague and elusive. They are dissatisfied enough to complain and struggle, but they have not yet formed any plan of action for the betterment of the condition against which their whole being is in revolt.

Battle involves vigor, will, decision, power, and above all *harmony*.

Where there is no harmony—no return to unity—battle will be postponed, delayed and avoided.

Battle means facing the foe—the lower nature—and, if it can be made to obey in no other way, then killing it out.

All nature is an illustration of the great principle which makes our lives a perpetual battle; everywhere we see the dual nature of forces—light and darkness, day and night, storm and calm, summer and winter, heat and cold—and we also see how these dual forces are made to balance each other harmoniously. They are never in equilibrium but are always opposing each other, producing by this very opposition all the various delights of the senses—the glories of the sunset, the rustling of the breeze in the tree-tops, the scent of the hawthorne and the rose bush, the taste of the salt brine on the lips; have we ever thought what a desolation would fall upon our souls if these ever-varying equilibrations in the forces of Nature were absent?

We have seen in a picture the Day represented as an angel opposing the Night which appears as a monster; at daybreak the angel triumphs, at nightfall, the monster!

This picture is true, yet it is also a misrepresentation; for both are equally necessary, the angel and the monster, the positive and the negative, so-called good and so-called evil.

In our own natures the lower is good in its place—it will fight for the physical well-being of our body; it hungers and thirsts, it craves and lusts, thus bringing to our attention matters which we might otherwise forget in following out our life on higher planes. This is good, especially if we keep the upper hand.

And the higher is good also. When organized and directed it will teach the lower nature, protect it and care for its needs; it will also, if necessary, battle with and subdue it.

In battle each side tries its strength upon the other, and the stronger, that is, the most harmonious, wins. In the Great Scheme of Things, Right is always Might; whenever this does not seem to be the case, it is because of our limited vision in viewing the Grand Plan. Wherever there is harmony and unity there is power, and this power will eventually win.

Man must battle because he is the seat of two opposing forces. When he has not strength to concentrate these and make them do battle, his life will be sleepy, retrograding, full of doubts, vague, wavering and unsatisfactory.

He may attain to a measure of creature comfort, but there will be no progress.

On the other hand there may be continual turmoil, quarrels, obstinacy and self-will.

Yet, however undesirable all of these things seem to be, they may be made the steps to wisdom in proportion as we understand the law that governs their appearance; for Harmony is brought about, not by a repetition of Unity, but by chords and discords and especially by the *resolution of discords*.

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AMERICAN RED CROSS

The President has designated the week ending June 25th as Red Cross week and issued a proclamation to that effect. During this week he calls upon the people of the United States to give generously for the support and maintenance of this work of national need. The demand upon the Red Cross is enormous. Only the other day in order to ascertain the immediate needs which our Red Cross should undertake to supply in France Henry P. Davison, chairman of the War Council of the American organization, cabled to Paris. The reply was a list so long as to almost stagger one not accustomed to dealing in superlatives. Among the immediate necessities listed were: Fifty new motor ambulance sections, each consisting of 23 Ford cars and two White trucks; equipment for five sanitary railroad trains, with doctors and nurses, the equipment to cost approximately 500,000 francs; 2,000 tents capable of sheltering 20 to 30 wounded each, and 1,000 tents capable of holding 120 beds; 100,000 cases of condensed milk; enough drugs and clothing to supply all the hospitals in the United States for a year, it would seem; 100 typewriters, 5,000 nurses, either male or female, but not less than 1,000 males and 5,000 men to act as stretcher bearers and rough workers.

From the above it will be easily seen that the Red Cross will need all the funds which it can collect. Donations can be sent to the address below and will be acknowledged and forwarded. Address E. L. Coolidge, 938 Maryville Ave., St. Louis, Mo.

MEDITATION

From an exact, scientific point of view desire kills out the spiritual life of the individual by leading him to strive for something for himself, primarily, and thus it clouds his vision of the Oneness of all Life, and is an obstacle to his attainment of the God Consciousness and to his right understanding of fraternity and brotherly love.

May we, then, not look for any of the good things which this worldly life offers? Must we become ascetics, indifferent alike to the joys and the sorrows of those about us?

Though this question is frequently asked in all sincerity by the seeker, it is difficult to imagine a supposition more opposite to the truth; for, in the light of what has been said above, it is plain that desire is an obstacle to attainment, and when that obstacle is removed or transmuted, the attainment will be in sight. Not asceticism, but brotherly love, and not indifference but divine compassion are the marks of the unselfish life of the one who has realized his Oneness with God and with his brother, and these are crowned with the attainment of all spiritual gifts.

The moment when we cease the strenuous hold upon some object of desire which is ever slipping and eluding our grasp, is the very moment when it slides easily and noiselessly into its place in our life—the reward of our triumph over the lower selfish man in our breast.

—MARSLAND.

DESIRE

1. Root out the giant weed of personality; this is the great foe of the disciple; it separates him from his fellowman.
2. Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara.
3. Ignorance begets desire.
4. The wise one tarries not in the pleasure grounds of the senses.
5. Guard the lower lest it soil the higher.
6. The soul, in order to be free, must kill desire.
7. When all desires that dwell in the heart cease, then the mortal becomes immortal and obtains Brahman.

"Take No Thought"

"Think not!" 'Tis the voice of the Master
Who knoweth the sparrow's small strife,
Who stilleth the waves and the billows,
And breathes in our world His own life,
Who guideth the course of the planets.
Omniscient—He saith, "Take no thought,"
Let the morrow take care for the morrow;
Be at peace only—struggle is naught.

"Think not!" 'Tis a loving commandment
To those underneath the great wheel.
That brain, in a whirl of confusion,
Is utterly powerless to deal
With problems the mighty Creator
Hath planned for soul, spirit, not mind;
That brain, as an instrument, snappeth
'Neath pressure not meant for its kind.

"Think not!" 'Tis the moment for action!
Work, work! Fill each instant! nor spend
Thy forces in doubt and rebellion
And grief or cold questions, which send
The mind flying hither and thither,
To sap from the strength of the soul
The peace and calm confidence needed
To bind it again to the Whole.

Think not, then, but work! bend the efforts
To service. To serve is Divine.
Create! In this God-given power
The sparks of Omnipotence shine.
O soul, still thy thoughts, then, and listen!
The Master doth speak thy release;
In the calm, boundless depths of His Being,
The spirit, in union, finds Peace.

—*Ariel.*

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AGNES E. MARSLAND

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SLOGAN
TO RISE BY RAISING OTHERS

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They contain also much valuable teaching on the relations and responsibilities of parents to children, especially infants, whose fretfulness and pains are so baffling and ordinarily so little understood.

Everything which happens around us produces its effect upon us, especially when children. An accident, when seen or even talked about, impresses upon the sub-conscious mind a vivid picture of fear, which sooner or later will manifest in some form of inharmony. Everyone should learn to remove these impressions.

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BLIND OBEDIENCE

Obedience is apt to be looked upon by the present generation as weak and childish. Many men, who do not know its intimate relation with Order and Authority, believe that they are imperiling their personal liberty when they unite themselves with other workers in order to accomplish some aim that one could not fulfil alone. "I must be free," says one. "I cannot be bound to obey anyone or anything," says another. "I cannot promise to submit to any restrictions," "I should feel myself bound hand and foot," etc. Obedience represents to such men a form of bondage, and they refuse to work with any person or to further any teaching, however good or exalted it may be, fearing lest they lose their liberty of action. They even boast of their disapproval of organization and of co-operation; they must be free and always decide every matter for themselves.

Thus they separate from all other workers, however lofty the aims of these may be, and however true and sincere their lives. And they believe that by thus separating themselves they will be free.

This is not so, however, for there are two kinds of freedom—freedom from bonds, ties and links with the Above, and freedom from bonds binding us from below.

Obedience to that which is more orderly, "good, true and beautiful" than ourselves leads to true liberty; this is the path to freedom from the thralldom of our own lower nature. Aided by reason and by intuition we select our object and strive towards it; but sooner or later we need instruction or co-operation in our endeavor. Then we unite our energies with those of other men of similar aim and purpose; to some of these we yield obedience and from others we receive it, in proportion as they or we are more fully masters of the subject.

This orderly division of labor is seen to great advantage in the army, and here also the strictest obedience is exacted.

Yet this strict obedience is not "blind" obedience although at first sight it resembles it.

What, then, is the quality that distinguishes the higher obedience of the hero from the lower obedience of weakness and blindness?

It is *responsibility, conscience.*

He who obeys from habit or because it is easier to do so, without exerting either reason or intuition; he who obeys without having a common purpose with his chief; and above all, he who obeys orders that his conscience disapproves, is weakening his hold upon his most precious possession and falling to the level of the animal.

No one in the world has a moral right to require "blind obedience," in the strictest sense of that expression, from any other; or to yield such obedience to any other; for a blind obedience is without any reservation for conscience and therefore puts one in a morally irresponsible condition.

The same is true of oaths or promises of obedience. Even every oath or promise of secrecy, to be morally unexceptionable, must be subject to due reservations for conscience at least implied or understood if not formally expressed.

Blind obedience, or a blind oath, is substantially the same sin as that of drunkenness; the moral obliquity of which consists only in the surrender of one's moral responsibility that it constitutes.

It has been well said that only he who has first learned to obey is fitted to command. The obedience here required is not the weak yielding to imperative, irresponsible demands, but the obedience that flows from community of purpose and a full understanding of the object to be attained.

In the narrative of the life of the Lord Jesus we find constant allusion to the fact that even He lived to do the will of Another. "Wist ye not that I must be about my Father's business?" were the first words of His that tradition has handed down to us. "I came not to do my own will but the will of Him that sent me" was His own account of His mission on earth. Nor was it to God alone that His obedience was rendered, but to his parents, for He went down to Nazareth and "was subject unto them;" and to Caesar, as representing government and power. "Render unto Caesar the things that are Caesar's" immediately followed by "and unto God the things that are God's," thus pointing at once from power to authority, from earthly authority to the Source of Law and Order itself.

And just as the words of the Lord Jesus are authority in spiritual matters, so, in a lesser degree, the precedents, decisions and advice of Equity, Science or Religion will constitute an authority which we shall do well to obey, or at least to seriously consider. What all men have judged to be right, is not to be lightly set aside.

Power is the outer manifestation of Authority when rightly and duly exercised, just as domineering self-assertion is a proof of the want of Authority. When there is no Authority there can be no Order and no Freedom, either for the one in Power or for the one whose duty it is to obey, and men make haste to remove from such a situation, however lucrative or otherwise desirable it may

be. And all other things being duly considered, they are right to do so, if their judgment upholds such action. Freedom is our birthright, and we must be free in order to obey, paradoxical as it may sound to say so. He who is obedient is free; while he who is wilful and rebellious is bound in the true sense of the words.

The more links, ties and bonds that we can establish between ourselves and all that is good, true and beautiful, the stronger will be our spiritual life. When we bind about ourselves the cords of love and sympathy, we bind ourselves, it is true, but not in the sense of servitude. On the contrary, a life of self and separateness is the worst form of bondage.

There is, then, a freedom which releases one from all bonds of a low order, from the enslaving rule of inertia, of passion, of mental vices, "envy, hatred, malice and all uncharitableness" and leaves us free and united with all that is strong, true and noble.

And there is a freedom, so-called, which causes its victims to separate themselves from all good things, for fear they should be bound. This freedom disconnects from all that is orderly and obedient; it will not work or lend aid unless it is allowed to be the Leader and to dictate what shall be done and how. It will not join in any constructive work that is being done by others for fear it should be asked to obey orders, or to carry out the plans of another. It must be free! And in its selfish separation it falls a prey to every kind of destructive force.

Nature furnishes us with examples of each of these two classes of freedom. The atom is free, but its life is ordered and obedient. It is in vital union with the life of the cell of which it is a constituent and in which it is found, and it is free to act in and for the human being in whose body it is, according to its power and function. It has found its place of usefulness in the great Scheme of Things. And being united with the life current and working in it, the atom is protected, by such union, from becoming a prey to destructive forces which would rend it in pieces and toss it to the four winds.

But the flock of dust or the grain of sand have no such definite links with the life of the Universe at large; their freedom is entirely apparent and illusory, for in proportion as it is present there is a corresponding degree of subjection to the play of blind external forces.

The nearest approach to perfect liberty, or absolute self-determination, is found in beings, like man, who are endowed with a spiritual nature and therefore with reason and free-will, that is to say, an absolutely limitless freedom of interior choice.

This living freedom fears nothing, it is at liberty to form the maximum of possible ties with other men and with ideas, and thus with the Universe at large, and in seeking the true ideal of the fulness of organic relationship with the rest of the human race, and

with all beings, it thereby gains a corresponding measure of dignity, of power and of enlightenment.

He who knows how to recognize and obey all that is greater and more enlightened than himself, whilst cutting the bonds of slavery to the lower nature, is spiritually free and will increase daily in every quality that makes for manhood—in virtue, in dignity, in usefulness and in power.

ANSWERS TO QUESTION SHEET NO. 1

Q. 2. Which is your ideal—Know in order to live,—or live in order to know?

Either phrase alone would be false. To know in order to live—that would be prostituting the higher faculties to the body. But to seek knowledge in order to live rightly, in order to advance, in order to help others advance—that is true living. To live in order to know—that might be the phrase of a pure logician, a Kant or a Hegel. But to live rightly in order to understand truly, to place one's self correctly in the great scheme—that would be good. Sinnett said that the test of spirituality in man is the strength of his desire for knowledge concerning himself and the scheme. That man would live in order to know but also he would wish to know that he might live better. "Live and know in order to grow."

Q. 3. Can any teacher teach you anything?

A teacher may deliver his message, and point the way, but nothing more. Two winters ago I attended a class. Weekly the teacher expressed the same lesson under varied guises. At the last meeting he repeated the phrase he had used first. I told him I had learned everything he had said that winter but the meaning of that one phrase. He smiled and said I had learned nothing. "But from unconscious spirit in the beginning to conscious at the completion of the evolution,"—I asked him once more what that meant. "I can't tell you," he was saying, when sudden comprehension made the words live. With that understanding I found all else that he had said assumed new values. It is always the flash of intuition in the pupil that vivifies the words of the teacher.

I had thought that mathematics, at least, did not require that, until I had occasion to instruct a youngster in the mysteries of geometry. It was exciting to find that even between the stages in the logic of a theorem, that unifying current of intuition is essential to co-ordinate the facts into the idea.

But the teacher can lay before one the lessons, can emphasize the dominant, can clarify, can lend the desire to progress, and strengthen the faith of the pupil. For it is by inspiring faith that a teacher can quickest educate a student; and the more personal the relations, it seems, the readier the proffered faith.

W. C. S.

MEDITATION

Esoterism is like a path mounting straight up the side of a mountain, and Exoterism is like a path which winds slowly towards the same goal. At the top of the mountain lie Joy and Peace, the two things after which all humanity is striving—yet, in its very striving, loses. The drunkard looks for them in liquor; the thief in money; yet when they have that which they thought would bring them joy, both Joy and Peace are further away than before.

If we consider the people around us, it is evident that they who have these most-desired possessions are they who give them up freely, and with their whole will. This is true in all things; self-sacrifice is attainment. It is also true vision; for until we sacrifice our vision of ourselves as separate from others, we cannot possibly clearly see our Universal Self.

Since, then, *self-sacrifice* is both vision and attainment, it is the first and most essential quality for climbing the Path of Esoterism.

But the Path is steep and long; "Heaven is not reached in a single bound," but by constant struggle. After we have sacrificed the vision of our personal self, and beheld for a moment the divine goal, there still remains the Path between it and us.

With the glorious vision as a guide and source of strength, we must turn to our work. With constancy we climb—constancy in all things, and above all, constancy in self-sacrifice; for never, not even at the brink of attainment, can we disregard a brother.

NON-ATTACHMENT

1. Thy business is with the action only; never with its fruits.
2. The disciple is content to work, or he is content to stand aside and see others complete his work and take his glory.
3. He who performeth all duties without attachment to the result, obtaineth the Supreme.
4. All actions performed other than as sacrifice unto God, bind the actor to his actions.
5. Throwing every deed on Me, and with meditation fixed upon the highest, resolve to fight without expectation of reward, devoid of egotism, and free from anguish.
6. Desire to sow no seed for your own harvesting; desire only to sow that seed the fruit of which shall feed the world.
7. The Harmonized Man, having abandoned the fruit of action, attaineth to Eternal Peace.

Listening for God

I hear it often in the dark, I hear it in the light :—
Where is the voice that calls to me with such a quiet might ?
It seems but echo to my thought, and yet beyond the stars ;
It seems a heart-beat in a hush ; and yet the planet jars.

Oh, may it be that far within my inmost soul there lies
A spirit-sky that opens with those voices of surprise ?
And can it be, by night and day, that firmament serene
Is just the heaven where God himself, the Father, dwells unseen ?

O God within, so close to me that every thought is plain,
Be Judge, be Friend, be Father still, and in thy heaven reign !
Thy heaven is mine—my very soul ! Thy words are sweet
and strong ;
They fill my inward silences with music and with song.

They send me challenges to right, and loud rebuke my ill ;
They ring my bells of victory ; they breathe my "Peace, be still !"
They even seem to say, "My child, why seek Me so all day ?
Now journey inward to thyself, and listen by the way."

—*William Channing Gannett.*

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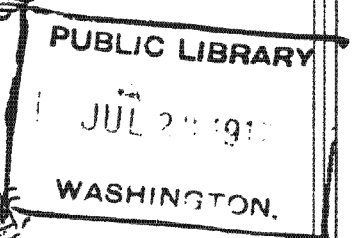
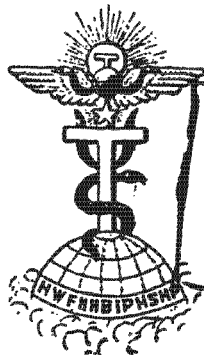
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OF THE

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EDITED BY
AGNES E. MARSLAND



SLOGAN
TO RISE BY RAISING OTHERS

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The President's Appeal to the Nation

My Fellow Countrymen:

The entrance of our own beloved country into the grim and terrible war for democracy and human rights which has shaken the world, creates so many problems of national life and action which call for immediate consideration and settlement that I hope you will permit me to address to you a few words of earnest counsel and appeal with regard to them.

We are rapidly putting our navy upon an effective war footing and are about to create and equip a great army, but these are the simplest parts of the great task to which we have addressed ourselves. There is not a single selfish element, so far as I can see, in the cause we are fighting for. We are fighting for what we believe and wish to be the rights of mankind and for the future peace and security of the world. To do this great thing worthily and successfully, we must devote ourselves to the service without regard to profit or material advantage and with an energy and intelligence that will rise to the level of the enterprise itself. We must realize to the full how great the task is and how many things, how many kinds and elements of capacity and service and self-sacrifice, it involves.

These, then, are the things we must do, and do well, besides fighting—the things without which mere fighting would be fruitless:

We must supply abundant food not only for ourselves and for our armies and our seamen, but also for a large part of the nations with whom we have now made common cause, in whose support and by whose sides we shall be fighting.

We must supply ships by the hundreds out of our shipyards to carry to the other side of the sea, submarines or no submarines, what will every day be needed there, and abundant materials out of our fields and our mines and our factories with which not only to clothe and equip our own forces on land and sea, but also to clothe and support our people for whom the gallant fellows under arms can no longer work, to help clothe and equip the armies with which we are co-operating in Europe and to keep the looms and manufactories there in raw material; coal to keep the fires going in ships at sea, in the furnaces

of hundreds of factories across the sea; steel out of which to make arms and ammunition both here and there; rails for wornout railways back of the fighting fronts; locomotives and rolling stock to take the place of those every day going to pieces; mules, horses, cattle for labor and for military service; everything with which the people of England and France and Italy and Russia have usually supplied themselves, but cannot now afford the men, the materials or the machinery to make.

It is evident to every thinking man that our industries, on the farms, in the shipyards, in the mines, in the factories, must be made more prolific and more efficient than ever and that they must be more economically managed and better adapted to the particular requirements of our task than they have been; and what I want to say is that the men and the women who devote their thought and their energy to these things will be serving the country and conducting the fighting for peace and freedom just as truly and just as effectively as the men on the battlefied or in the trenches. The industrial forces of the country, men and women alike, will be a great national, a great international service army—a notable and honored host, engaged in the service of the nation and the world, the efficient friends and saviors of free men everywhere. Thousands—nay, hundreds of thousands—of men otherwise liable to military service will of right and of necessity be excused from that service and assigned to the fundamental, sustaining work of the fields and factories and mines, and they will be as much part of the great patriotic forces of the nation as the men under fire.

I take the liberty, therefore, of addressing this word to the farmers of the country and to all who work on the farms. The supreme need of our own nation and of the nations with which we are co-operating is an abundance of supplies and especially of foodstuffs. The importance of an adequate food supply, especially for the present year, is superlative. Without abundant food, alike for the armies and the peoples now at war, the whole great enterprise upon which we have embarked will break down and fall. The world's food reserves are low. Not only during the present emergency, but for some time after peace shall have come, both our own people and a large proportion of the people of Europe must rely upon the harvests in America. Upon the farmers of this country, therefore, in large measure, rests the fate of the war and the fate of the nations. May the nation not count upon them to omit no step that will increase the production of their land or that will bring about the most effectual co-operation in the sale and distribution of their products? The time is short. It is of the most imperative importance that everything possible be done, and done immediately, to make sure of large harvests. I call upon young men and old alike and upon the able-bodied boys of the land to

accept and act upon this duty—to turn in hosts to the farms and make certain that no pains and no labor is lacking in this great matter.

I particularly appeal to the farmers of the South to plant abundant foodstuffs as well as cotton. They can show their patriotism in no better or more convincing way than by resisting the great temptation of the present price of cotton and helping, helping upon a great scale, to feed the nation and the peoples everywhere who are fighting for their liberties and for our own. The variety of their crops will be the visible measure of their comprehension of their national duty.

The government of the United States and the governments of the several states stand ready to co-operate. They will do everything possible to assist farmers in securing an adequate supply of seed, an adequate force of laborers when they are most needed at harvest time and the means of expediting shipments of fertilizers and farm machinery, as well as of the crops themselves when harvested. The course of trade shall be as unhampered as it is possible to make it and there shall be no unwarranted manipulation of the nation's food supply by those who handle it on its way to the consumer. This is our opportunity to demonstrate the efficiency of a great democracy, and we shall not fall short of it.

This let me say to the middlemen of every sort, whether they are handling our foodstuffs or our raw materials of manufacture or the products of our mines and factories: The eyes of the country will be upon you. This is your opportunity for signal service, efficient and disinterested. The country expects you, as it expects all others, to forego unusual profits, to organize and expedite shipments of supplies of every kind but especially of food, with an eye to the service you are rendering and in the spirit of those who enlist in the ranks for their people, not for themselves. I shall confidently expect you to deserve and win the confidence of people of every sort and station.

To the men who run the railways of the country, whether they be managers or operative employees, let me say that the railways are the arteries of the nation's life and that upon them rests the immense responsibility of seeing to it that those arteries suffer no obstruction of any kind, no inefficiency or slackened power. To the merchant let me suggest the motto, "Small profits and quick service," and to the shipbuilder the thought that the life of the war depends upon him. The food and the war supplies must be carried across the seas, no matter how many ships are sent to the bottom. The places of those that go down must be supplied, and supplied at once. To the miner let me say that he stands where the farmer does—the work of the world waits on him. If he slackens or fails, armies and statesmen are helpless. He also is enlisted in the great service army. The manufacturer does not need

to be told, I hope, that the nation looks to him to speed and perfect every process; and I want only to remind his employees that their service is absolutely indispensable and is counted on by every man who loves the country and its liberties.

Let me suggest also that everyone who creates or cultivates a garden helps, and helps greatly, to solve the problem of the feeding of the nations; and that every housewife who practices strict economy puts herself in the ranks of those who serve the nation. This is the time for America to correct her unpardonable fault of wastefulness and extravagance. Let every man and every woman assume the duty of careful, provident use and expenditure as a public duty, as a dictate of patriotism which no one can now expect ever to be excused or forgiven for ignoring.

In the hope that this statement of the needs of the nation and of the world in this hour of supreme crisis may stimulate those to whom it comes and remind all who need reminder of the solemn duties of a time such as the world has never seen before, I beg that all editors and publishers everywhere will give as prominent publication and as wide circulation as possible to this appeal. I venture to suggest, also, to all advertising agencies that they would perhaps render a very substantial and timely service to the country if they would give it widespread repetition. And I hope that clergymen will not think the theme of it an unworthy or inappropriate subject of comment and homily from their pulpits.

The supreme test of the nation has come.

We must all speak, act and serve together.

(Signed)

WOODROW WILSON.

A PERFECT DESCRIPTION OF WOMANLY BEAUTY

“A countenance in which did meet
Sweet records, promises as sweet.”

The perfect loveliness of a woman's countenance can only consist in that majestic peace, which is founded in the memory of happy and useful years—full of sweet records; and from the joining of this with that yet more majestic childishness, which is still full of change and promise—opening always—modest at once, and bright, with hope of better things to be won, and to be bestowed. There is no old age where there is still that promise—it is eternal youth.

—*Sesame and Lilies*.

The character of everything is best manifested by Contrast. Rest can only be enjoyed after labour; sound, to be heard clearly, must rise out of silence; light is exhibited by darkness, darkness by light; and so on in all things.

—*The Elements of Drawing*, RUSKIN

MEDITATION

Man is Spiritual Being—a living soul. The duty of one to another therefore is first spiritual, and afterwards material or outer.

“Sow a thought and you will reap an action;” if he thinks aright, his actions will take care of themselves.

Love is the first and most evident of duties; it might be said, indeed, to cover the whole field; for if any man could govern his every act and thought by love, there would be no need of further discourse.

Add to love freedom and a large tolerance. The disciple allows other men (even those of his own family) to have their own thoughts and to act in their own way. He does not seek to know what they are thinking or doing, for this would impede their freedom of action, and therefore limit their soul activities.

His love and service do not wax and wane according to the appreciation received; he looks for no gratitude or return of any kind, but, uninfluenced by the hostility or indifference of others, he continues his path, never forcing his love or knowledge upon any, but always ready to give to those who ask.

—“*What Esoterism Is*,” MARSLAND.

TRUE LOVE

1. Compassion is the Law of Laws, the Universal Essence, the Law of Love Eternal. If thou art told that to become Arhan thou hast to cease to love all beings, **TELL THEM THEY LIE.**
2. Love is true and real when it is centered above; all lesser love is transitory, a shadow only.
3. This shall be the measurement of love: not how much it can take from all and concentrate in one, but how much it can take from one and give to all.
4. Woe alas to him who will not have loved anything but the bodily appearance. Death will rob him of all. Love souls; you will find them again.
5. The test of true love? If it makes us humble, gentle, tolerant, friendly to all, then it is true devotion; but if it makes us proud, harsh, separate, suspicious of all others, then it is dross, not gold.
6. The greater the Being, the greater the power to love.
7. God is love.

If—From A Woman's Point of View

If you can let your foot-free friends surprise you
When all your household wheels are out of gear,
If you can get a meal when all about you
Are piled the things there wasn't time to clear,
If you can serve the simple things serenely,
Without a word about the plight you're in,
The while you say unto your soul "Be seemly,"
And, in the bosom fight that follows, win,—

If you can love your child with all that's in you,
Yet firmly say the word that must be said,
Face tearful eyes and never let them daunt you,
And in the din that follows keep your head;
If you know life, yet trust your children in it
Because you see that God, who made the gale,
To vanquish sin gave unto man the Spirit,
Just as to fight head winds He gave the sail,—

If you can win respect from those who serve you,
And run your home, and not let it run you;
If you can face details nor let them dwarf you,
And keep your outlook broad, your vision true;
If you can let your sands of time run daily
Into a headlong stream of endless tasks,
And do the things you hate and do them gladly,
Because to serve is all the joy Love asks,—

If you can do, without the dust of doing,
And, toiling, keep your soul and body fine,
If you can right the words and deeds you're ruing,
And lean on Love yet not become a vine;
If you can be a worthy wife and mother
And wisely meet all this shall bring to you,—
Fear not to share the burden of your brother:
What Time shall ask, that, Woman, you can do!

—Jane Dowling Foote.

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1443 Q Street, N. W., Washington, D. C., Library Dept.

GIFT



Phil 54.3

Vol. XIII

Friday, September 7, 1917

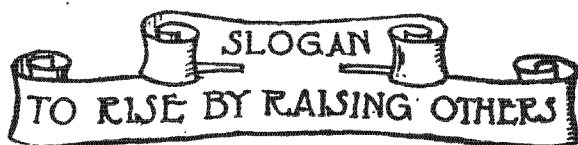
No. 23

Bulletin OF THE Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



SEP 10 1917
WASHINGTON



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THE ORIENTAL ESOTERIC SOCIETY

There are many to whom a knowledge of the Oriental Philosophy and Ethics would be a great help in meeting the problems and enduring the trials of life, but who have no opportunity of gaining access to this information.

The Oriental Esoteric Society aims to meet the needs of these. Public Lectures are given at the Headquarters, 1443 Q Street, N. W., as well as private advice on personal difficulties. There is no charge for these and no obligation of any kind is incurred, as the work is purely philanthropic in its aims and is supported by the voluntary contributions of its friends. The teaching is not opposed to Christianity, but endeavors to show the fundamental identity of all great religions and to point out the highly practical value of the doctrines of Reincarnation and Karma and of the oriental esoteric ideals to the needs of daily life and individual development. Courses of lectures on special topics are given from time to time.

THE ESOTERIC TEACHINGS

The TEACHINGS of the Society offer a philosophy of life which explains the cause underlying the conditions and problems of our daily activities; they render life intelligible, useful and well worth living; they illuminate the Scriptures and unveil many hidden meanings in the doctrines of religions—thus opening the gateway to a fuller and more radiant existence.

Our Centers do not offer spiritual instruction for money, nor do they teach that the higher knowledge can be gained in any other way than by the greatest purity of life and thought.

Do You Know

WHY You Were Born—WHERE You Go After Death—WHAT You Do There

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to understand your own powers, develop your forces and make more out of your OPPORTUNITIES

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Order of the Radiant Cross

The Oriental Esoteric Center and Society join in thanking all their good friends and brothers for their hearty cöoperation in the reception tendered to BOUDH SADOU and his party. The young Master has been an inspiration to us all, and the serenity and beauty of his presence have shed new light upon the esoteric truths and the life of the disciple. We understand that his visit is drawing to a close and it is said that he is to spend some time in the Orient before taking up his public mission.

Most grand movements are, by their very nature, recognized in their incipency only by the few. The members of our organization are therefore truly blessed in the early opportunity which has come to them thus to contribute their mite to the Holy Cause. When the young Master is ready to give his message to the world we trust he will find in our Centers some of his most loyal, zealous and devoted adherents.

HE WHO FEELS HIS HEART BEAT IN PEACE,
HE SHALL HAVE PEACE.



Organic Unity

The beauty, strength and power of any organization depend upon their organic unity. However varied may be the methods to be adopted, these must tend towards one, or towards kindred, aims; and these again must have a common purpose.

Diversity there must be, but, however rich the variety, all must return to Unity.

Still more important is the higher spiritual Unity of Knowledge, Love and Wisdom.

Just as the law of gravitation governs the ascent and descent of a body, so in the case of an organization such as our own Oriental Esoteric Society, its ascent and descent, its rise and fall, its increase in usefulness or vice-versa, depend upon its internal life, that is to say upon its weight and elasticity—upon the unity of its Members, their loyalty to its ideals and their power of adjustment.

The same law governs the rise and fall of nations. A Nation such as our own starts from the impetus of the IDEALS of the Great Men who founded it, and it continues to prosper so long as these high ideals and purposes are understood and adhered to.

All rise and fall in just proportion to their weight, density and interior power of overcoming inertia.

In the early days of a Society, some persons will be attracted

to its Membership who are not truly of the same calibre; though their thought is similar yet their inner motive is a selfish one and this leads them to struggle for personal recognition for themselves, or for the more vulgar recompense of material possession.

An Organization whatever its nature, whether religious, arcane, political or social, is not gathered together by "chance." The universal law of Karma brings to us those who belong to our work or to us personally, or to some one associated with us. These lives flow into the central stream because of the general trend of individual ideas and the particular Karmic ties and debts which each has made in some former life.

The Great Power makes no mistake in placing the Central Cell of any of those organic bodies through which the light is being poured. The body itself is formed of those to whom an opportunity is rightly due to participate in the Great Movement; and every failure of such persons to fulfill their Divine mission is caused by their yielding to lower desires.

So long as each and every individual cell—or member—is functioning freely, loyally and without a shadow of self-seeking, the Central Cell will also be free and productive and the whole organism will be strong and healthy.

But when, as so often occurs in the history of man, the spirit of self-seeking enters in, when desire for phenomena, for glory, for outer recognition and show or even the desire for ease and comfort overpower Reason and Intuition, the result for the individual seeking these lower aims can but be disastrous.

If the Central Cell itself should be the one so diseased there is no necessity for a summary rejection; for the law will take its course and will eliminate that rebellious central cell in due time by the right means.

There is but one danger to be guarded against—the possibility of the struggle killing out, or incapacitating, the Central Cell while it is functioning loyally, in which event the organization must go to pieces.

It has been said that a chain is as strong as its weakest link, and in an occult way this is especially true of our Centers. For no sooner is a nucleus formed for the dissemination of the Light than a corresponding force is aroused in the realm of darkness, and, issuing forth, this force lays hold of any weak or lukewarm member; by means of promises *which are never fulfilled* of personal aggrandizement, of spiritual power and insight, of popular acclaim, of psychic powers, etc., it separates the deluded member from the Truth he formerly held and having no further use for him, turns him adrift in an empty boat on the waters of doubt and despair.

No man ever arose above his fellows as a Central Cell without arousing the opposition of the forces of evil; and the more valuable the truth he has to impart, the stronger will be the hostility evoked. This is due to the inevitable effect of the action of the

Law of Compensation which works for the proving of the tool it has created and which it has raised to the proving point. Having won his place, man must prove his right to hold it against all comers who would rob him of it; and the costs are always heavy.

It is thus that the Great Masters Who guide and guard our Centers prove out the strength and elasticity of the disciple.

Sometimes the struggle will not be with individual members or single persons only; but another body of persons will attempt to invade the sphere and assume the prerogatives of the original Organization; then if the invading body is weighty and elastic enough to crush the CENTRAL CELL of the other, both bodies will crash into and mutually destroy each other.

If, however, the Central cell is weighty and elastic enough to REMAIN AT PEACE in spite of the apparent conflict about it, there will issue from it a dynamic and protective force that will defend it from the evil results of all hostile attempts.

This law is automatic though little known. In proportion as the party under assault can remain in the UNITY of Knowledge, Love and Wisdom there issues from it a repelling force that will keep the invaders at a sufficient distance from its vital centers to prevent all extraneous bodies from penetrating them.

The Lord Jesus formulated this Law when He commanded His disciples to love their enemies; but to the present day, in a Christian country the average man still believes it his duty (or at least his right) to insult those who revile him, and he glories in what he calls "righteous indignation."

It is quite unnecessary, did we but know it, to return injury by injury, although we may sometimes be obliged to fight in defense of an ideal, to protect an organization, or in order that the right may triumph over evil and wrong. Personal retaliation is unworthy and will fail of its purpose.

On the contrary the breaking of the law of discipleship, of brotherhood or of love by any one of our number should be a danger signal to each one individually, calling for right and immediate action on his own part. He should not only refrain from negative complaints, anger or regret, etc., but he should do some *positive* action for the preservation of the whole, and so strengthen *himself* that a body may be built strong enough and true enough to stand the strain of the coming pull of forces, without being torn apart.

Yet let us not fall into the opposite fault of *pride* for no one of us is *essential* to the carrying out of the work in which we are now engaged. The possibility of preparing for the coming central figure of a new humanity does not depend upon the action of any personality; each one of us is offered the privilege of aiding in the work; but the Work is Theirs, not ours, and Theirs the glory of the coming Triumph!

Thought Effort for War Service



LITANY



May we devote ourselves to the service of the spirit of love; may we not offend against the law of love.

May we who are thinking in unison cause a shape of love to be formed strong enough to obliterate all thought forms of hatred which it encounters.

May all disciples unwaveringly gaze on the Supreme, through all pain and hardship.

May all men attain consciousness of the great wheel of evolution turning in our midst, and may each of us rise with the upward turn, by means of sacrifice and suffering for that which is right and true.

From MABEL COLLINS
Ardat, Southall, England

MEDITATION

Self-sacrifice is attainment. It is also true vision; for until we sacrifice our vision of ourselves as separate from others, we cannot possibly clearly see our Universal Self.

Since, then, *self-sacrifice* is both vision and attainment, it is the first and most essential quality for climbing the Path of Esoterism.

But the Path is steep and long. "Heaven is not reached in a single bound," but by constant struggle. After we have sacrificed the vision of our personal self, and beheld for a moment the divine goal, there still remains the Path between it and us.

With the glorious vision as a guide and source of strength, we must turn to our work. Nor do we ever stop climbing—stagnation is corruption. To quote Eliphaz Levi: "To do nothing is as fatal as to commit evil, and it is more cowardly. Sloth is the most unpardonable of the deadly sins." With constancy we climb—constancy in all things, and, above all, constancy in self sacrifice; for never, not even at the brink of attainment, can we disregard a brother.

When we have entirely acquired the three virtues, Self-Sacrifice, Constancy and Will or Courage, we are well equipped to climb the path of Esoterism which leads to God.

—*Marsland.*

THE LAW OF SACRIFICE

1. Thy life is naught without sacrifice. The more thou givest, the more thou shalt receive. Thou receivest only that thou mayest be able to give.
2. I beseech you, therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
3. Think not that outer sacrifice unites thee to thy Higher Self.
4. Better than the sacrifice of any object is the sacrifice of wisdom.
5. It is ever the fire from above which kindles the sacrifice upon the altar.
6. When a man sacrifices himself to the idea which he defends, by his act he creates in the astral, and in the spiritual world above, currents of wondrous power. This is the occult reason for the effect produced by persecutions and martyrdoms in stimulating and aiding the future development of the race.
7. To those who know the true nature of Virtue, Self-Sacrifice does not exist, for it is no sacrifice but a joy to give.

Climbing

Who climbs the mountain does not always climb.
The winding road slants downward many a time ;
Yet each descent is higher than the last.
Has thy path fallen? That will soon be past.
Beyond the curve the way leads up and on.
Think not thy goal forever lost or gone.
Keep moving forward ; if thine aim is right
Thou canst not miss the shining mountain height.
Who would attain to summits still and fair,
Must nerve himself through valleys of despair.

—*Ella Wheeler Wilcox.*

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SEP 24 1917
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SLOGAN
TO RISE BY RAISING OTHERS

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OUR IDEAL

The Ideal toward which the Society is steadily working is
LOVE—UNION—PEACE
and every individual member is expected to make his life
an exemplification of these as nearly as he can.

OBJECTS OF THE O. E. S.

The objects of the O. E. S. are threefold:

1. By Aspiration, by Knowledge and by Right Living to open up a passage between earth and heaven, through which the light of true spirituality may shine and illumine humanity.
2. To collect and appropriate these rays, to adapt them and make them available for the aid and enlightenment of all classes of men.
3. The diffusion of this Truth and the gathering into the ranks of membership those who are in sympathy with the aims of the Society.

BASIC PRINCIPLES OF THE O. E. SOCIETY

1. The Universe is One, therefore all are united in Universal Brotherhood.
2. The existence of a supreme Deity.
3. Man is a spiritual Being, and as such is responsible for his actions.

PRINCIPLES OF DEVELOPMENT

1. The ascendancy of the Spiritual Man.
2. The development of the individuality or soul nature.
3. The entire submission of the personality, or man of emotions and desires, to the higher nature.
4. The cultivation of the Will and its practice in the daily life in harmony with the Divine Will.
5. Non-resistance or the Law of Love.
6. The realization of positive thought-force and the rejection of the negative states of fear, doubt and morbidity.
7. The strict accomplishment of all the duties of the daily life without any thought of reward, leaving the result to the Divine.
8. The Order does not teach or endorse hypnotism, spiritism or any negative, psychic practices, but teaches and points out their dangers.
9. The disciple seeks alone for active service in the world—his motto being "To rise by raising others."

Our Society does not offer spiritual instruction for money, nor does it teach that the higher knowledge can be gained in any other way than by the greatest purity of life and thought.

As an organization, we know that all who work for humanity are united even though it may be on a plane too high for the leaders themselves to be able to recognize.

Therefore we *love* all men and learn from those who criticize us; we *unite* with all who are willing to co-operate with us; and we are at *peace* with all.

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Our Mission as a Society

At this period of the year, when we are approaching the "passing" of the old and the birth of the new, the thoughtful man looks into his life and considers its several aspects, asking himself some such questions as these: "What have I done in the *past* year for the glory of God?" What have I done for the good and advancement of my fellow-man?" "What progress have I made in myself?" And again: "What are my *present* assets viewed in regard to God, to my fellow, and to myself?" And yet again, "What do I stand ready to do this *coming* year for God, for the community and for myself? for under this three-fold aspect must we regard the sum total of the activities of a rounded-out and well-balanced life.

It is the mission of each one of us as an individual to achieve a balance between the relative claims of these three duties; and this balance will vary with the same individual according to time and circumstance.

There are times and there are circumstances when practically the whole attention must be given to oneself, as, for example, at a moment of danger, in childhood or weakness of any kind. And there are times of greater strength when man praises God for life and all that it gives and longs to share his blessings with others and to work without reward for the public good. Then it is that man realizes something of the divine joy and cries with the Psalmist: "My cup runneth over."

Then again there are times and circumstances when the young man must stay at home and work at the arts of peace for the welfare of the family life; and there are times, such as the present, when to insure the very possibility of this tranquil life in the future, he must perforce leave his peaceful occupations and put his strength and energy at the service of the community.

I have spoken first of the threefold duty of the individual because this is nearer to each one of us and therefore makes a more definite appeal.

And after we have pondered for awhile upon our individual duties, we shall see that the same principle applies to the work and life of a Society such as ours, which is also a unity, although composed of many individuals.

The Mission of our Society is truly a glorious one: to make light in the darkness, to educate, develop, train, broaden and uplift the public mind, to supply the ideals and norms that a people must possess to enable them to form a correct judgment on questions as they arise, and this through efforts acting upon the deeper-lying influences that affect the consciousness of the people.

This is our duty to humanity.

Our duty towards God and all Good will be fulfilled outwardly as we reverence and cause to be honored all good things that are true and beautiful; as we enunciate and exemplify the highest and purest ideals, and as we hold aloft the banner of truth and of wisdom.

And our duty towards ourselves at this time of distress and apparent disorganization is to keep alive our faith, to strengthen our courage and hope, and to give cheerfully and with loyal heart our best and choicest gifts to the aid of that principle of order now battling to restore the equilibrium which has been so violently shaken that the destiny of the whole world is at stake.

This is our duty to ourselves and our descendants.

We can not live today as we did a few years back, each one pursuing a peaceful avocation, occupying his leisure with elevated sentiments, and believing in God as the Author and Creator of Peace and of Plenty. Our God of today is "a consuming Fire," a God of battle—not because God has indeed changed in His attributes, for He is changeless, eternal in the Heavens, but because our earth has passed at present into the period of Mars, the God of War, when for the good and advancement of humanity and the restoration of order to this confusion in which we find ourselves, certain changes are necessary, and since our present humanity is too ignorant to do this work peacefully itself, the fever and unrest of the past ten years has culminated in the present disaster—remedial though painful, just as is the action of the surgeon's knife or as are the scathing denunciations of the Reformer.

As a Society our watchword above all others is "Peace," our slogan, "To rise by raising others," our ideal is "Love, Union, Peace," and all of these must be united if we would fulfil to the utmost the Mission for which we came into being.

Here are some of the things that have to be done—as set forth in the Bulletin of April 14, 1916, which should be read in connection with the present article :

Knowledge must be made universal and the door of opportunity opened to all. Teachers will awaken in all the desire to learn true principles and to carry these out in the daily life.

Poverty must be abolished; this of itself is a stupendous undertaking worthy of the lives of heroes and it will eventually be accomplished—when men remember God in all their ways! This does not mean that every man will fare alike, for there will always be inequalities, since no two men are alike, nor do they desire alike; but tyranny and servitude will be no more.

Goodness must be taught, recognized and understood; also the transformation of evil into good. Truth, the positive of error, must be acknowledged by virtue of its beauty and its goodness. The steady inculcation of these three, goodness, truth and beauty, will, of itself, work a revolution in many lives.

All strife and disunion—when not remedial in character—must be done away. There will always be differences, indeed these

should be encouraged, since healthy life is marked by tension and elasticity and without these we should have a condition of morbid stagnation. War, however, must eventually disappear as men grow to practice the Presence of God; for in the presence of God right will always triumph over wrong and justice will be done.

Great undertakings for the illumination, the ordination and the harmonizing of the world's forces and activities must be accomplished—some of which are, already in conception and coming to the birth.

The whole world must be united by perfected means of communication; aerial, terrestrial, by water and even underground. Everywhere there will be houses for prayer, for scientific investigation and for rest. International Cities of Universal Peace will be built as men learn to better know each other, and the great principles of Unity and of Brotherhood will be demonstrated in the diversity of the religious, philosophical, scientific, political and economic life in them.

Here is a work for our heroes to begin upon! The task is herculean and appears to be impossible. Yet it is to be accomplished.

"The Esoteric disciple is always required to attempt the impossible for it is thus that he builds his immortality. The doing of the possible and the apparent is for the ordinary man; but he who creates, who brings forward some form of activity which has until now been latent, and who is thereby a benefactor of the race, is always scaling impossible heights."

WITHOUT MEAT GRANDMOTHER'S SOUP

- | | |
|---------------------|----------------------------|
| 2 young carrots | 1-4 teaspoon pepper |
| 1 potato | 1 teaspoon kitchen bouquet |
| 1 onion | 2 slices bread |
| 1 qt. boiling water | 1 egg |
| 1 bay leaf | 2 tablespoons fat. |
| 1 teaspoon salt | |

Scrape and slice the carrots. Peel and slice the potato. Heat the fat in a shallow pan. Add the carrots, potato and onion. Shake them until they are well browned. Add them to the boiling water in the soup kettle. Add the bay leaf, salt and pepper. Simmer the vegetables thirty minutes. Press them through a sieve. Return the pulp to the kettle. Add the kitchen bouquet. Cut the bread into small squares. Beat the egg. Mix the bread and egg. Stir the bread until each piece is covered with egg. Add the egg-covered bread to the soup. Bring the soup to the boiling point.

MRS. RORER.

WITHOUT SUGAR HONEY AND NUT BRAN MUFFINS

The Department of Agriculture heartily recommends the use of honey instead of sugar. This recipe using honey is copied from Farmers' Bulletin No. 653.

$\frac{1}{2}$ cup honey
1 cup flour
 $\frac{1}{4}$ to $\frac{1}{2}$ teaspoon soda
2 cups bran

1 tablespoon melted butter
 $1\frac{1}{2}$ cups milk
 $\frac{3}{4}$ cup finely chopped English walnuts.

Sift together the flour, soda and salt, and mix them with the bran. Add the other ingredients and bake for 25 or 30 minutes in a hot oven in gem tins. This will make about 16 large muffins, each of which may be considered roughly to be a 100-calorie portion and to contain 2 grams of protein.

THE BOY WHO WENT TO THE EAST, by Ethel C. Brill. \$1.75 postpaid.

This is the name of one of the twelve stories which the book contains. They are based on folk-tales of the Iroquois and Algonquin Indians and are charmingly retold by the author in a manner which is sure to delight the children. We learn that magic spells, incantations and wishes held as potent sway in the imagination of the Indian as they always have among civilized readers of "fairy-story" age. Also the characters were just as prone to remarkable happenings, to unaccountably growing big or growing little, as ever Alice was when she got into Wonderland. These stories are built on outlines drawn from the genuine Indian myths and traditions and form an acceptable contribution to the current stock of folk-lore.

L. R. C.

PASSED BY THE CENSOR, by Wythe Williams. \$1.75 postpaid, with an introduction by Myron T. Herrick.

"Passed by the Censor" is a real live story of the opening events of the great war told by a member of the newspaper fraternity on the ground during and just preceding them.

From first to last the story makes you feel as an active participant in the turmoil, confusion, uncertainty, anxiety and patriotic fervor of the French people during an exceedingly trying period. The story is alive with thrilling news secrets, which, when passed by the censor, conveyed nothing but are now given by the author first hand and in the most interesting and curiosity-inspiring way. His adventures show vividly the wonderful facility of the French for getting down to business under great stress, their capacity for preserving their secrets, and the great love and admiration they have for the Americans.

The horrors and afflictions of war and the heroic efforts of good men and women, soldiers, priests and statesmen, are all brought to one personally. To us, so far from the actual scenes, this book is especially valuable. One simply must read it or never, short of actual experience, can one realize or begin to understand what war means to a liberty-loving people.

Throughout the narration there runs a subtle vein of that saving humor which so often accompanies tragedy, though unperceived, and which tends to relieve the tension, while it heightens the treatment of these awful happenings.

C. F. C.

MEDITATION

Is there a true path by which all men who tread it will surely arrive at their goal?

There is such a path, and all humanity is slowly, painfully and grudgingly, for the most part, treading it, step by step, and without knowing whither they are going or indeed whether they are making any headway at all.

So dense are the clouds of ignorance which enfold us!

But these clouds are rolling back and the sun is beginning dimly to shine upon us and upon the path around us, so that we may learn to take our steps with greater confidence and knowledge—so that from being like “dumb, driven cattle” we may become true “heroes in the strife.”

The path by which we may progress swiftly and with surety lies midway between two extremes, as indeed the Truth does always; self-love and love of others. When self-love rules but little progress can be made for the reasons stated above; whereas when there is an overpowering and inordinate love of others without a due and proper care for oneself, the individual will be weakened by the strain of life and cannot long endure. There must be a right proportion of each of these. While the love of others should predominate, yet we must also give a right and proper consideration to our own necessities. Neglect of this law has closed the career on earth of many an eager, sensitive soul who loved humanity “not wisely but too well.”

The first step along this path, then, shall be this one: Show forth thy love to all men, because that thou thyself art love. Even though they in turn revile thee, yet love thou!

And the second is like unto it: Let thy light shine! Not so that all men may be dazzled by thy brilliancy and give thee praise, but because that thou thyself art light. Even though thou be misunderstood and men deride thee; even though they put up barriers and shades to ward off the effulgence of thy rays from themselves and from others, yet shine thou the brighter! —*Marsland.*

THE PATH.

1. The Path is one, though it hath many names.
2. Search for the Path, but O Disciple, be of clean heart before thou startest on thy journey.
3. The Key of Charity, of Love, and Tender Mercy admits thee to the entrance of the Path.
4. The heart of him who on the Path would enter must thrill in answer to the tears and sighs of all his brother men.
5. The Path is lit by one fire, the light of courage burning within thy heart.
6. He who would climb the upward Path must fatigue himself.
7. Thou canst not travel on that path before thou hast become that path thyself.

The Friend of Man

He was a friend of man, and lived in a house by the side of the road.—*Homer*.

There are hermit souls that live withdrawn,
In the place of their self-content;
There are souls like stars that dwell apart
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highlanders never ran;
But let me live by the side of the road,
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men that press with the ardor of hope,
The men who are faint with the strife;
But I turn not away from their smiles nor
their tears,
Both parts of an infinite plan;
Let me live in my house by the side of the
road,
And be a friend of man.

I know there are brook-gladdened meadows
ahead,
And mountains of wearisome height;
That road passes on through the long after-
noon,
And stretches away to the night;
But still I rejoice when the travelers rejoice
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man that dwells alone.

Let me live in my little house by the side of
the road,
Where the race of men go by;
They are good, they are bad, they are weak,
they are strong,
Wise, foolish—and so am I;
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the
road,
And be a friend to man.

—*Samuel Walter Foss*.

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Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



DEC 17 1917

WASHINGTON.

SLOGAN
TO RISE BY RAISING OTHERS

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The Society has a library of books on oriental philosophy and ethics, theosophy, occultism, psychical research and allied subjects. These may be consulted free, or borrowed upon payment of a small charge.

A good selection of books on these subjects for sale at the usual price. Advice on the best books for individual needs is given if desired.

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Coöperation

In our last issue on "Our Mission as a Society" we dealt with the threefold duty of man, in relation to God, toward his neighbor and to himself. It was shown how this triple division applies also to organizations, for man is naturally impelled by sentiments of fraternity to join, for the performance of his duties and the realization of his hopes and aspirations, with those who hold kindred ideals, views and purposes with himself. We will devote this closing issue of the year to a consideration of coöperative action in behalf of any organic mission.

Foremost among the principles involved is that of Unity, and especially Unity of Knowledge, Wisdom and Love. (See Bulletin of September 7, 1917, Vol XIII, No. 23, Organic Unity.)

Those who think in unison tend to act harmoniously, and those who work together in pursuit of common aims understand and love each other most. This truth is well illustrated in the ties of friendship which are so quick to form and so strong to last among comrades in arms, and especially where the objects fought for are dear to the hearts and vivid in the consciousness of all, where common hardships and dangers are borne and where the common projects are carried forward into vigorous action. In such cases all the individual qualities are amplified and expanded in the general organic life. Qualities already active are strengthened and latent ones are developed. Courage, fortitude, perseverance, loyalty, self-reliance and resolution are but a few of them.

Similarly, the effects of this principle are seen in a less degree among any body of co-workers, although where the aims pursued are selfish or partial the nobility of the attributes brought into operation is correspondingly impaired, and the contribution of the organization to the general welfare is limited and even nullified by the narrowness of the class or interest which it seeks to serve. The broader and more altruistic the ends, the wider will be the mutual sympathy developed by cooperative effort in their pursuit, and the greater and more universal will be the love. Conversely, the more universal the love the more altruistic the aims.

It is of the utmost importance for all men, for their own sake and for the sake of human progress, to join themselves in the most effective way possible to the highest organic movement of which they are capable, or if they have done so already to make themselves competent exponents of its teachings and purposes. Accordingly as these are sound and elevated, and in the measure in which they are generally understood and consistently acted upon by the whole body

of members does any organization or society really become a participant in the work of the Grand Plan.

Next in importance to the duty of the individual member of gaining a firm grasp of the organic principles of the society to which he attaches himself (having found those principles at one with his own innermost convictions and aspirations), comes the duty of contributing in every way possible to its healthy life and normal growth. In an organization such as ours, teaching truths of the very highest order and of the greatest practical utility, and systematically working to bring all elements of life into harmony with fundamental laws and purposes, each member should make himself a center of light, of helpfulness and of guidance to others; and besides being himself an acceptor and user of the truth he should also be a propagator of it. Many of our members are already actively following this course, and all should do so. The esoteric truths are by very nature of such a character as to be fully understandable only insofar as they are *actualized*—that is to say, put to the actual test of practical application in the affairs of life. In fact, it may almost be said, paradoxical though it seems, that *use* precedes *acquisition*. This is true in the same sense that a muscle requires exercise as a condition to further development.

One plan which some of our members away from Headquarters have found particularly helpful both to themselves and others, is to form a nucleus for association and study. It sometimes happens in this way that persons who otherwise might be isolated are afforded the benefits of association with those who think as they do. We recommend this practice as a step preliminary to the formation of branches.

THINKING

When we consider how little is really known compared with what is still potential in the universe, thinking along new lines is like blazing a path in the wilderness. The thinker is a pioneer. Any one can think over again what has once been thought through, but he who applies old ideas to find new ones which he can combine to form new concepts is blazing a path which will be quickly followed by a host of lesser lights. When thinking in this way no plan, as such, is possible; all is based on conjecture, but by the logical processes and imagination, aided by analogy, little by little the wilderness is overcome. Then having a basis upon which the laws found by these new lines of thought can be built the thinker goes on until he has achieved laws sufficient to warrant a hypothesis for a principle. Having gained his principle he has made a clearing in the wilderness and may settle down to explore and cultivate the new ranges his thinking has opened up. After the principle is established a plan can be formed and the circle of knowledge completed, or that may be left to others while the pioneer goes on hewing away the tangle

of inertia and unbelief which always confronts individual initiative. To do this requires strength, fortitude and endurance—the accepted qualities of the pioneer.

C. F. C.

ARMY AND NAVY INFORMATION. *Maj. DeWitt C. Falls, N. G. N. Y.*.....\$1.25 postpaid
Illustrated by 6 color plates and 30 line cuts by the author. Water-proof binding.

The present conditions call for a book that is useful and necessary for all people, both military and civil, concerning the organization, equipment, insignia of rank, etc., of our military and naval forces and those of the other warring countries. **ARMY AND NAVY INFORMATION**, as the name rightly implies, gives this information in such a condensed and clear manner that it can be readily understood and applied by whoever is interested, which today should mean everyone. When walking along the street each of us wants to know to what branch of our service or to what foreign power the uniformed men whom we see belong, and also their rank. With the aid of this book we can soon attain the required discrimination, and recognize the men by their distinctive marks. It explains Army and Navy terms, gives the strength of the various units and the rank and pay of their personnel, etc. The author should be commended for the orderly make-up of the book, and for answering our queries so briefly and impressively.

E. V. J.

THE LAWS OF HEALTH AND PROSPERITY. Twelve Lessons in Spiritual Science, with Technique. By *Clara Chamberlain McLean.* 158 pp.....\$1.60 postpaid

This is an interesting presentation of the author's individual views after twelve years of study with various teachers of the most advanced lines of modern thought, and some ten years of experience in teaching. The book deals with such topics as the Unity underlying all the manifestations of the Universe, the Subconscious sides of the mind, Concentration, Meditation, Spirit and Matter, and Spiritual Consciousness. It contains a chapter on Love, Marriage and Divorce, and also one on the duties of parents in the instruction of their children. This last, though brief, is in our opinion one of the best in the book. Besides indicating positive lines of direction, it very properly emphasizes the importance of freedom for the child as it gradually comes to maturity.

L. R. C.

SOFT HONEY CAKE

- | | |
|-----------------------------|---------------------------------|
| $\frac{1}{2}$ cup butter | 1 teaspoon soda |
| 1 cup honey | $\frac{1}{2}$ teaspoon cinnamon |
| 1 egg | $\frac{1}{2}$ teaspoon ginger |
| $\frac{1}{2}$ cup sour milk | 4 cups flour. |

Rub the butter and honey together; add the egg well beaten, then the sour milk and the flour sifted with the soda and spices. Bake in a shallow pan.—*From "Emergency Recipes."*

BUTTERLESS, MILKLESS, EGGLESS CAKE

- | | |
|----------------------------------|---|
| 1 cup water | 1 teaspoon cinnamon |
| 1 cup brown sugar | $\frac{1}{2}$ teaspoon cloves (powd'd.) |
| $\frac{1}{2}$ cup lard or crisco | $\frac{1}{2}$ teaspoon nutmeg. |
| 2 cups seeded raisins | |

Boil together for 3 minutes. When cold add a pinch of salt, 1 teaspoon soda (level) dissolved in a little hot water, 3 medium-sized carrots boiled and passed through a sieve, 2 cups of flour and $\frac{1}{2}$ teaspoons baking powder. Bake in a slow oven. If desired add shredded candied orange or lemon peel, citron or blanched almonds, chopped.

FERTILITY IN EXPEDIENTS

In every business like ours there are constantly arising many obstacles to getting desired results. From the lowest to the highest station of responsibility in the business, annoyances, sometimes serious but generally petty in character, stand in the way of carrying out our program. It is just here that you have the chance to display one of the most valuable assets in an employe in a large business, namely, fertility in applying expedients to get you out of your trouble. Do not be a man with only one way of accomplishing a given result. Say to yourself that there must be more than one way, and if you cannot quickly discover what the alternative way is, keep digging away until you find it. You will discover, sooner or later, that "fertility in expedients" will be regarded by your superior officers as one of the most valuable of your qualities. A superior officer generally considers it his duty to tell you one way of carrying out his instructions when he gives you an assignment of work; sometimes—but not often—he will tell you two ways of performing the task; frequently he will give you no explanations whatever. But, however careful or careless he may be in instructing you, countless times all instructions will fail. Under such conditions be fertile minded yourself. Try to go back to your superior with some way out of the trouble. Practice in this direction will rapidly develop you in the art of meeting difficulties and soon you will take great joy in meeting all your own obstacles without assistance from above. In so doing you will rapidly grow in self-respect as well as in value to the company.

W. A. LAYMAN.

MEDITATION

Time is a most useful servant in all that concerns the outer world.

But so soon as our activities transcend the purely physical, then time fades away. Ask the artist how long it will be before his conception is completed. "I know not," he will answer, "perhaps a day, perhaps many years; I can not say."

The physical man grows by successive days and years; the intellectual grasp of a subject requires time; but spirit obeys a higher law than we can fathom, and there time is no longer.

Nor are we wise in trying to measure our growth year by year: for we are bidden grow as the flower grows, unconsciously, and those very times when we lie as it were dormant are the crises in our true life out of which we come renewed and blessed. Far better for us to leave the times and the seasons in Our Father's hand.

And thus we learn to turn from time to eternity. Why grieve? Why strive and struggle? These do but hinder growth, and all eternity is before us.

—*Marsland.*

TIME

1. We should count time by heart throbs. He most lives who thinks most, feels the noblest, acts the best.
2. To everything there is a season, and a time to every purpose under heaven.
3. Go forward, O Disciple; never look back into thy past, for that which has been done can never be undone.
4. Thou canst create this day thy chances for thy tomorrow.
5. A thousand years in thy sight are but as yesterday when it is past.
6. Time is the great healer, and if we will have it so, it aids us much in our upward path, for day by day it effaces from the slate of our memory one tear-stain after another; we retain the experience, but the sorrow is gone.
7. Live, O Disciple, neither in the present nor in the future, but in the eternal. For the Eternal alone can come to thine aid!

A NEW BIRTH

O thou in lonely vigil led
To follow Truth's new-risen star
Ere yet her morning skies are red,
And vale and upland shadowed are,—

Gird up thy loins and take thy road,
Obedient to the vision be:
Trust not in numbers; God is God,
And one with Him majority!

Soon pass the judgments of the hour.
Forgotten are the scorn and blame;
The Word moves on, a gladdening power,
And safe enshrines the prophet's fame.

Now, as of old, in lowly plight
The Christ of larger faith is born:
The watching shepherds come by night,
And then—the kings of earth at morn!

—*Frederick L. Hosmer.*

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TO RISE BY RAISING OTHERS

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OUR IDEAL

The Ideal toward which the Society is steadily working is
LOVE—UNION—PEACE
and every individual member is expected to make his life
an exemplification of these as nearly as he can.

OBJECTS OF THE O. E. S.

The objects of the O. E. S. are threefold:

1. By Aspiration, by Knowledge and by Right Living to open up a passage between earth and heaven, through which the light of true spirituality may shine and illumine humanity.
2. To collect and appropriate these rays, to adapt them and make them available for the aid and enlightenment of all classes of men.
3. The diffusion of this Truth and the gathering into the ranks of membership those who are in sympathy with the aims of the Society.

BASIC PRINCIPLES OF THE O. E. SOCIETY

1. The Universe is One, therefore all are united in Universal Brotherhood.
2. The existence of a supreme Deity.
3. Man is a spiritual Being, and as such is responsible for his actions.

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PRINCIPLES OF DEVELOPMENT

1. The ascendancy of the Spiritual Man.
2. The development of the individuality or soul nature.
3. The entire submission of the personality, or man of emotions and desires, to the higher nature.
4. The cultivation of the Will and its practice in the daily life in harmony with the Divine Will.
5. Non-resistance or the Law of Love.
6. The realization of positive thought-force and the rejection of the negative states of fear, doubt and morbidity.
7. The strict accomplishment of all the duties of the daily life without any thought of reward, leaving the result to the Divine.
8. The Order does not teach or endorse hypnotism, spiritism or any negative, psychic practices, but teaches and points out their dangers.
9. The disciple seeks alone for active service in the world—his motto being "To rise by raising others."

Our Society does not offer spiritual instruction for money, nor does it teach that the higher knowledge can be gained in any other way than by the greatest purity of life and thought.

As an organization, we know that all who work for humanity are united even though it may be on a plane too high for the leaders themselves to be able to recognize.

Therefore we *love* all men and learn from those who criticize us; we *unite* with all who are willing to co-operate with us; and we are at *peace* with all.



Patience

"Courage is tried in war; integrity in the payment of debt and interest; friendship in distress; and the faithfulness of a woman in the day of poverty."

—Maharatta saying.

The incoming year will be in an unwonted degree a year of tests; every day brings its trials as we all know, and through energy and struggle comes progress. But it would seem that the present cycle promises the extremes of joy and sorrow, of expectations fulfilled perhaps, but short-lived, of uncertainty and of turbulence.

In such times as the immediate future those of us who can see beyond their own personal interests will ask themselves: What are the ideals and virtues especially needed to meet the present emergency? and how shall I cultivate these qualities in myself and cause them to be accepted and possessed by others?

As we have said in a recent number:

"The mission of our Society is a glorious one: to make light in the darkness, to educate, develop, train, broaden and uplift the public mind; to supply the ideals and norms that a people must possess to enable them to form a correct judgment on questions as they arise" . . . by pointing to the great principles of true living as against expediency and selfishness, by seeing and living the positive side of the great virtues, by ranging oneself always on the side of the right under all circumstances courageously.

Now the virtues and qualities to be cultivated are of two kinds: (1) those that are generally associated with the character and career of a man, such as courage, will, resolution, enterprise, self-confidence, leadership, etc.; and (2) such virtues and qualities as find their most ready expression in the life of the woman, such as conservation, industry, perseverance, patience, constancy, prudence, endurance, etc. The first class are associated with the outflow of *centrifugal* force and the second with the return current of *centripetal* force.

Every individual, whether man or woman, is endowed with a share of both manly and womanly virtues, so to speak; thus a man

will be not alone an example of determination, but will also be persevering and prudent perhaps in almost equal measure; while many a woman gives a striking example of courage and daring in addition to the gentler virtues called forth by her life as wife and mother.

At the present time it would seem as if the virtue of *patience* is above all things essential—patience to bear suffering without repining, patience to wait one's time, and to labor while we wait; patience to tolerate the selfishness of our less evolved brothers and still recognize that they *are* our brothers; patience with the many crying evils rampant in the world about us; patience to keep silence while the people of this great and prosperous country are oppressed by graft, and while the children of the poor—children who will be the hope of the world after the war—are insufficiently nourished and starving; patience not to speak until we have prepared for action, lest our words be lost in violence.

Patience, like all virtues, has two degrees of expression: it may be expressed *positively* or *negatively*, creatively or destructively.

The negative form of patience is well described by the poet when he pictures her as "seated on a monument, smiling at grief." Now while it is doubtless a virtue to be able to smile at our so-called misfortunes, still, if we remain "seated" and do nothing to remedy the situation, the lesson to be learned from the experience will be lost and neither we, nor the world, will be any the better for it. As Ruskin says: "The Patience who really smiles at grief usually stands or walks or even runs; she seldom sits."

The positive form of patience may be called "Patience with the blissful vision." Although it recognizes the "grief" of the present yet it does not dwell selfishly upon its own distress. With a far view it realizes, like the mother, that the wilfulness and turbulence of the young child are promises for the future although hard to cope with at the present; for, with the right guidance, wilfulness becomes strength of will, courage, determination, and the turbulence can be strengthened into activity, energy, enterprise, efficiency and all other forms of alert endeavor.

Just so with all the various forms of selfishness from which our world is suffering today. "Patience with the Blissful Vision" sees these some day better understood and the world transfigured; and Patience is content to wait serenely and without complaining for That Great Day.

The esoteric student is serene even in calamity; he does not waste time in measuring the depth of the gulf of despair or the weight of the avalanche of misfortune, but actively and practically seeks the way out. He does not act with precipitation, but waits until the opportunity presents itself, then seizes it and holds with perseverance and with diligence the advantage gained.

And you who are mounting swiftly do not forget to have patience with your weaker brother and to help him even if you seem to fall behind in doing so. The Plan demands that all the race attain perfection—not you alone. Beware lest in your haste you become selfish and miss the final goal.

Be then "A spirit of activity and life
That knows no term, cessation, or decay.
That fades not when the lamp of earthly life's
Extinguished * * *
But active, steadfast and eternal rests."

EXTRACT FROM CORRESPONDENCE

. . . The Mystic Life is truly one of surpassing beauty, exceeding all my fondest imaginings; and what is far better it is helping me to find myself, to know what I can really do, and to know my limitations—what I had better leave alone for the present.

As far as I can learn, the basic meaning of the Beautiful Life, so simple and yet like all great Truths so profound, is to lead a good and true life according to our highest conceptions; for by doing so we express the highest that is in us and most nearly approach the Ideal Life. As we develop the Light within, our influence radiates to all within our sphere of action, chasing the shadows away, absorbing all impurities like a consuming flame, and causing them to go forth again in their pristine purity as messengers of the Most High.

As we mingle with our fellowmen, we are in the world, but not of it. We see in each one a reflection of the Divine, expressing his idea of It according to the degree of his development, and as we try to perfect ourselves according to the Divine pattern we learn to direct the wandering souls and lead them to the fold, where they will learn of God and His mercy.

I bless the day I was first brought into direct contact with the Teachings, to become conscious in a measure of the Grand Plan. For a long time I was under the impression that the Mystic was simply a dreamer of beautiful dreams, living amid the creations of his imagination, but now I find he is that and still more. He not only creates but also manifests his works, and so is really the most practical of all.

Whilst he has a message for every one, he likewise receives a message from every one, for all men are teachers and pupils alike.

From our friends we learn Love, from our enemies Forgiveness. When we see a soul darkened by clouds of sin, we learn of Justice and Mercy; when the tear trickles down the pale cheek of sorrow, Compassion—the sweet Sister of Love—fills our hearts. We learn of Joy when we hear the shout of the victor, or of Pity when we harken to the wail of the vanquished. And as these apparent discords blend into the great triumphal chorus, we hear the Song of Life, ith Love for its Theme; “for the Hand that made us is Divine.” . . .

W. L.

Let thine eyes follow the stars in their courses as though their movements were thine own. Meditate on the eternal transformation of Matter. Such thoughts purge the mind of earthly passion and desire.

Search thou thy heart! Therein is the fountain of good! Do thou but dig, and abundantly the stream shall gush forth.

Be not unmindful of the graces of life. Let thy body be stalwart, yet not ungainly either in motion or in repose. Let not thy face alone, but thy whole body, make manifest the alertness of thy mind. Yet let all this be without affectation.

Thy breath is part of the all-encircling air, and is one with it. Let thy mind be part, no less, of that Supreme Mind comprehending all things. For verily, to him who is willing to be inspired thereby, the Supreme Mind flows through all things and permeates all things as truly as the air exists for him who will but breathe.

Men are created that they may live for each other. Teach them to be better or bear with them as they are.

MARCUS AURELIUS.

MEDITATION

There are two kinds of patience: the patience of strength and the patience of weakness. The "perfect work" of patience will be both strong and gentle; it will give to the weak and the oppressed a superhuman power of endurance, while to the vigor and ardent zeal of the intense and energetic nature it adds a tender courtesy and a merciful toleration.

Patience under provocation and patience in adversity are highly commendable; for the exercise of this virtue under such aggravated circumstances generates a great and most beneficent force, akin to love. The personality of the sufferer is at the same time purified and the lower nature subdued and subjected to the higher.

But such patience should always be an active patience, and not a negative form of lethargic acquiescence in provocation or in adversity. Some action should be at once planned and carried forward to correct these conditions, so that the Order in the community which has been for the moment threatened, may be restored and a further breach or misfortune be prevented.

If we acquiesce in an insult and make no effort to correct the condition pointed out by it, we are in reality contributing to disorder; for our inaction is equivalent to disordered action. "Inaction in a deed of mercy is action in a deadly sin."

Order is heaven's first law; towards this all men are privileged to work, and each is expected to contribute his quota to the advancement of the race by making order in his own life.

—*Bulletin.*

PATIENCE

1. Patience is from above; it is a manifestation of the second aspect of the Trinity; it nourishes, preserves and makes fruitful the projects that would otherwise fail and be barren of results.

2. True patience is born of wisdom and a far horizon; God, Nature, Divine Principle, these alone are patient, tolerant, forgiving, ever hopeful, because they know that time is needed for evolution.

3. He is not truly patient who is willing to suffer only so much as he thinks good, and from whom he pleases.

4. But the truly patient man minds not by whom he is exercised, whether by his superiors, by one of his equals, or by an inferior; whether by a good and holy man, or by one that is perverse and unworthy; he takes it all thankfully as from the hands of God, and esteems it as great gain.

5. Without a combat thou canst not attain unto the crown of patience.

6. Truly patience is one of the greatest of human virtues, as it is one of the last to ripen.

7. And let patience have its perfect work.

Patience

WITH THE BLISSFUL VISION

Endurance is the crowning quality,
And patience all the passion of the great hearts;
These are their stay, and when the leaden world
Sets its hard face against their fateful thought,
And brute strength, like a scornful conqueror,
Clangs his huge mace down in the other scale,
The inspired soul but flings his patience in,
And slowly that outweighs the ponderous globe.—
One faith against a whole earth's unbelief,
One soul against the flesh of all mankind.

Thus ever seems it when my soul can hear
The voice that errs not; then my triumph gleams,
O'er the blank ocean beckoning, and all night
My heart flies on before me as I sail;
Far on, I see my lifelong enterprise.

—Lowell.

Be patient, O be patient! the germs of mighty thought
Must have their silent undergrowth, must under-
ground be wrought;
Be patient, O be patient! put your ear against the
earth;
Listen there how noiselessly the germ o' the seed has
birth;
How noiselessly and gently it upheaves its little way
Till it parts the scarcely broken ground and the blade
stands up in day.

—William James Linton.

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Faith

"Faith is the substance of things hoped for, the evidence of things not seen."

These words are familiar to us all from the early days of our childhood, but, for the most part, they carry little meaning. What are the things that are hoped for, but not seen? And how shall we come to possess evidence of their substance? What is faith?

The habitual readers of our Bulletin all know something of Faith, for the very fact that they read the Bulletin constantly shows that they have developed Faith to some extent, otherwise they would soon throw it aside; for the things of which we write are for the most part "hoped for" but "not yet seen."

But we meet with many who have no faith, not even in their fellowman, still less then in God or in sacred things; they only believe what they can see or hear or in some way measure with one of their physical senses. Other men again say they *would* have Faith if they could; but they know not how to acquire it or even to realize its nature.

For the sake of these especially we will try to show plainly how to increase and to cultivate faith; for Faith is essential to the spiritual life, and to the working of miracles even in the ordinary life of man.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; *and it shall remove*; and nothing shall be impossible unto you."

When we consider the great powers and capacities of man, the attainments he has already made and the achievements that he sees immediately ahead of him, we are naturally brought to reflect upon the dignity of human nature and especially upon the potentialities and energies of the human soul.

Evermore man struggles toward the light, toward God and the Infinite. This is particularly so in times of sorrow or when the mind wrestles with the problem of calamity. It is not so much human sympathy we crave at such moments, but higher help; the soul seeks the solution from the Infinite Providence of Heaven and thus is led directly to God.

There are many things slumbering in our consciousness which we cannot clearly understand; there are depths within us rarely

sounded, heights we glimpse but cannot fully attain. A dim consciousness of infinite mystery and grandeur lies beneath all the commonplace of life. We are not only that which we seem to be today, we are also that which we shall be, and in still another sense we are all that we have been. Life is not the present moment alone, it stretches forward into the future, back into the past; and as we dwell upon these thoughts the larger horizon opens and our faith is born.

At first it will be faith in ourselves, in our possibilities, our powers to do or to be something more than we are—something “hoped for” but not yet “seen.” We make plans to prove out our powers and with every success our faith increases.

From earliest infancy the young child unconsciously proceeds on this same plan; it is because the child believes it can walk that it tries, and, by the time that it succeeds, its faith is established. The schoolboy has faith that he can graduate with honor, as his father did before him, and he sets his will to the task; if he does not lose his faith he will surely make his mark.

And so on with our whole life experiences; they are preparations for the cultivation of a higher faith—faith in the goodness and possibilities of other men, and *faith in God*.

It is a well-known psychological fact that when we can do a thing ourselves we easily believe that others can also do it; but if a thing appears impossible to ourselves we have difficulty in believing that another man can readily accomplish it. Our faith in ourselves leads us to have faith in them also. Thus if we are generous, we believe all those with whom we come in contact to be equally beneficent and open-handed. From childhood on we experiment with those about us, with father and mother, with sister and brother, and with each of them we reach certain conclusions, and we have faith in them up to a certain point. In all we find certain qualities of Goodness, Truth and Beauty, of efficiency and of prowess.

Thus when the teaching is given us of a God, who unites all the goodness, truth and beauty of all men and Who is infinitely greater and more powerful than anything we can ourselves conceive, the noble heart has faith in that to which its own nobility aspires; he rejoices that he is encompassed with a dome of incomprehensible wonders and as he meditates upon God, his life becomes filled with majesty and sacredness.

Faith can span those far-off silent spaces of mystery; for man has found within himself something of sublimity and of sanctity; “an unseen and infinite presence is here, a sense of something greater than we already possess; a seeking through all the voids of life for a good beyond it; a crying out of the heart for interpretation,” touching continually some vibrating thread in this great tissue of mystery.

And having found God within himself, man knows that He is everywhere—omnipresent, omnipotent and omniscient.

This knowledge brings about an immediate change in a man's life, both inner and outer; he no longer lives as one who has no hope, for his ideas become clearer and his affections, bonds and interests center in the spiritual. As he reads and meditates on sacred subjects there grows within him a power of will unknown to him before—for by faith his will is now working with the Will of God.

All miracles are wrought by faith. Speaking scientifically, the possession of faith and its exercise cause an elaboration of a certain fluid from the Odic Force, which when stored in a sufficient quantity gives a man power to do many things which are "impossible" to his fellows. The Scriptures tell us (Heb. xi., and in many other writings) a great number of the wonderful works that have been wrought by Faith and we can add to them by our own experience. Every great work, indeed, that has ever been wrought has been born of faith.

The dynamics of the spiritual life rest upon the right understanding and use of the spiritual breath, upon the balance of the centrifugal virtues, such as faith, by the centripetal virtues such as hope. There is deep scientific truth waiting for our study in the words of St. Paul: "And now abideth faith, hope, charity, these three!

IMAGINATION

Imagination is the arm of creative power in man, a great force that penetrates the unseen realms of spirit, and its function is to embody the realities it finds there in the highest and most ideal forms that the physical man is capable of understanding.

Only by means of imagination can we grasp the abstract because for us everything must be embodied; spirit cannot be comprehended alone, and matter without spirit is dead. This is therefore a constructive force and it has its origin in and functions from the depths of the nature of man. The innermost deeps of his nature are always the same in one man as in another, because man is one in multiplicity.

Therefore, when out of the depths of my nature I give imaginative expression to things that are real, express emotions in proper form, I set in motion a new vibration, and an answering vibration stirs in the other self because back in the depths of his nature is the same pre-elemental fount, and if I have reached it by my imaginative thought he will recognize the thing I wish to present as true, and as it is *reality* I have presented to him, he is persuaded. I have aroused human interest. Thus the function of imagination is to embody, in however ideal a form the self is capable of, the deep things of consciousness and to present them to the other self.

—C. F. C.

MESSAGE OF THE STARS

From the very beginning of this titanic conflict we have insisted that no matter when or under what conditions the present war may end that Europe especially and the world in general is destined to pass through many years of unsettled and chaotic or possibly turbulent conditions. With 1909 this world entered upon a cycle of Mars (the War-God) which continues until 1944. But while Mars is undoubtedly the source of that element in the cosmic aura which is expressed in aggression, violence, explosiveness and destruction, he is equally the root and mainspring of every variety of physical and mechanical energy and executive force. We experience and suffer from the violent and destructive ravages instituted by the Martial vibrations because the human race as a whole has not yet sufficiently evolved from the brute and savage state to intelligently anticipate and rationally direct and utilize the tremendous excess of martial vigor in which our planet was destined from the beginning of time to be immersed at this period in its evolutionary progress. But vast numbers of the race have quite fully outgrown the savage instincts; and in reality this war, in its largest aspects, is destined to educate and convict countless thousands respecting the criminal waste and utter foolishness of resorting to war as a means of attaining justice or effecting harmony or anything whatever that is worthy and desirable. May we not, therefore, venture the prediction that, despite the frightful destruction which marks the opening years of the present cycle of Mars, on the whole it will prove to be one of the most effectively constructive and usefully active periods in the history of the human race?

—*Frank Theodore Allen.*

FAITH

O World, thou chooseth not the better part !
It is not wisdom to be only wise,
And on the inward vision close the eyes ;
But it is wisdom to believe the heart.
Columbus found a world, and had no chart,
Save one that faith deciphered in the skies ;
To trust the soul's invincible surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead
Across a void of mystery and dread.
Bid, then, the tender light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine.

—*George Santyana.*

MEDITATION

God is good, God is Great, God is all—this is the text book of Esoteric Faith. The disciple reads its light into all the affairs of his daily life: does he suffer from poverty—it is of God, an obstacle placed in his path by the Great All-Wise to teach him to use his powers, to try his faith, to prove to him what stuff he is made of. He stands up under his load and plays the man, for he knows that God is with him, and that He is good.

It is a solemn moment when the soul elects to throw aside all worldly conventions and to look upon life from the inner standpoint of faith.

Is he asked to give up all that life holds dear? He suffers, for he is yet human, but he never hesitates. Forward, ever forward he goes, into the blackest darkness, for his faith is sublime and it *knows* that God is Great.

Then falls upon him the direst blow of all—name and fame, reputation, wealth, love, home, possessions, even health—all are swept away. Does he fall? For a moment perhaps but he quickly recovers his balance, for to him God is ALL, and with the patriarch of old he says, "I know that my Redeemer liveth."

To know God—this is true faith.

—*Bulletin.*

FAITH

1. Now faith is the substance of things hoped for, the evidence of things not seen.

2. Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you.

3. A life of work and service is the only natural expression of a Living Faith. For Faith without Works is dead!

4. The faith of each is shaped to his own nature, O Bharata. The man consists of his faith; that which his faith is, he is even that.

5. Faith is that innate feeling of the soul that in the beyond there must be something more in harmony with its aspirations than it finds in the world.

6. If ye have faith as a grain of mustard seed, ye shall say unto this mountain, "Remove hence to yonder place," and it shall remove; and nothing shall be impossible unto you.

7. When true Faith descends upon the spirit of man, then doubt is no more; no longer is any sacrifice too great, all obstacles are gladly encountered and overcome, for we are not guided by opinion or worldly reasonings, but by the firm will of him who *knows*.

Faith

Therefore to whom turn I but to Thee, the ineffable
Name?

Builder and maker, thou, of houses not made with
hands!

What, have fear of change from thee who art ever the
same

Doubt that thy power can fill the heart that thy
power expands?

There shall never be one lost good! What was, shall
live as before;

The evil is null, is nought, is silence implying sound;
What was good shall be good, with, for evil, so
much good more;

On earth the broken arcs; in the heaven, a perfect
round.

All we have willed or hoped or dreamed of good,
shall exist;

Not its semblance, but itself; no beauty, nor good,
nor power

Whose voice has gone forth, but each survives for the
melodist,

When eternity affirms the conception of an hour.

The high that proved too high, the heroic for earth
too hard,

The passion that left the ground to lose itself in
the sky.

Are music sent up to God by the lover and the bard;

Enough that he heard it once: we shall hear it
by-and-by.

—Robert Browning from "*Abt Vogler*."

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The Great Drive.

At the moment I am writing the Great Drive is the subject uppermost in every one's thoughts. What is the latest news? Which side is gaining an advantage? What are the losses? These and hundreds of other questions arise in the mind and crave answers.

It is not, however, of this terrific battle on French soil that I am thinking, save as it serves as a symbol of the greater and world-wide "offensive" now in progress; I am thinking of the mighty effort that is being made by the Great Lord of our Earth and by His adherents to destroy and change old habits of thought, old customs, even old ideals of right and wrong, and to substitute for them others more in line with the advancement and progress of the New Era of our Race.

Until a short two years ago men were wrapped in self-complacency, thinking of "comfort, prosperity and material welfare," and selfishly intent upon whatever would serve their own narrow and immediate interests. The farther vision of an ideal to be striven for, of *future* welfare to be compassed, the willingness to suffer and even to die if need be, so that liberty and peace might come to those who follow after us—these things were not then in men's minds; they are the first fruits of the "Great Offensive" of the Race.

And the Great Offensive which shall destroy the old systems of government, of economics, which shall sweep away narrow bigotry in science as well as in religion, which shall open men's hearts to the needs of others besides themselves, must develop into and be followed by *construction*—by wise building up again those things which have been destroyed, or by replacing them by other and better structures.

This is the *positive* side of the present great struggle. Selfishness is to be destroyed; not for the sake of destruction or because men love to fight, but because the time has come for the Race to progress and to leave selfishness behind. So long as selfishness occupies the ground the greater structure cannot be builded; therefore it must be cleared away.

The great difficulty with which we are confronted in making up the "Order of the Day," and in planning campaigns for the future is that there is a great confusion in the world, similar, it has been said, to the confusion that existed at the time of the Tower of Babel.

Words no longer have their natural value but are used by the enemy in their opposite sense, so that the inexperienced are thrown into doubt and uncertainty. Take, for example, "trust" which should mean the highest confidence in God and in the Truth but which has become "Trusts;" peace becomes pacifism; force becomes brutality; and always the positive use of the word becomes associated with the negative meaning throughout all the spheres of men's thought.

And the same is true in the higher fields of activity and of religion. In medicine we find not "The Great Physician," but more or less successful experiment; in law, justice no longer decides the merits of a case except in name—so many and so bewildering are the lies and the ruses resorted to by the *successful* lawyer. In religion, where above all we should find Unity, we have so great diversity of belief that it is difficult for the Searcher after Truth to find the One God. However often a sophism has been proved to be such, however false a teaching has been proved in the past, yet each and every fallacy finds an eager acceptance in the present day if only it presents itself as "some new thing."

Thus, those who are working to form the future of the Nation have difficulty in recognizing the truth from error and are in doubt what measures to take for the public good.

The Great Offensive is urging men on so that they have to take decisions whether they will or not, for this is the day of Mars, the headstrong and impetuous, the energetic and executive. Destruction is inevitable, but construction is equally in order if men have the intelligence to turn the Martial current in that direction.

Thus, there are always the two aspects of every problem, the positive side and the negative side; and wisdom lies between the two. It is not the line of least resistance that should be taken by man (although this is right for the lower kingdoms) but the line of poise, the balance which each one can make for himself and which is not necessarily the same for other men.

All problems of the life, whether great or small, are clarified and simplified if we look at them from this point of view of construction, of creation, of goodness, truth and beauty. These are positive qualities and are especially needed in the world at the present time. Even destruction should only be undertaken with a view to future construction.

Suppose that some law is advocated for the public good and it is your place to pass upon it. The positive elements will be those which tend to *creation*, and these can be separated in the mind from the negative elements which permit favoring some individuals or allow compromises of some kind tending towards *preserving* the status quo.

Or suppose that you have an individual difficulty with some friend; there will be positive as well as negative elements in your

situation. Separate these in your mind and come to a balance. The positive elements will include all the good things you know about the matter at issue, all your faith in your friend in the past, your hopes for the future. All things that are good, true or beautiful in yourself are positive, while doubt, anger, irritation, etc., are negative and can be put aside and forgotten, for there is no reality in them.

Range yourself on the side of Truth and Reality, and disregard emotional stress, for the emotions are not intended to dominate the rational, full-grown man. Those who allow themselves to be swayed from side to side by their likes and dislikes, by their feelings or their desires for "comfort, prosperity or material welfare," are weak, and stand the chance of being ground under the wheels of the present conditions of strain which require more than usual force of character as well as wisdom to "stand upright and play the man."

Or suppose that the question is not a public one, nor yet one of individual friendship but a mental problem, or a business proposition, or whatever it may be. The constructive, the good, the creative elements can always be separated in the mind and recognized as such; and the elements of preservation which require destruction, and are (at least temporarily) not conducive to the good of the matter under consideration can be viewed as negative—not to be disregarded entirely although probably detrimental and not to be allowed to govern.

Every problem of life can be submitted to this test for clarification; it clears away the fogs of prejudice and preconceived ideas and raises the intelligence to the plane of principle.

Creation is recognized by this formula as the first essential and the ruling factor in the life of man; and *preservation* is put second. Never must the second principle be permitted to usurp the functions of the Ruler except with the full understanding and consent of the first principle. For the creative power is man's especial and divine gift; it is the mark of his elevation above the realm of Nature (for Nature is subject to routine and always reverts to type when unassisted by the higher intelligence of man) and this power of creating new conditions must therefore be cherished and given the first place in all things.

Most questions are considered by the public from the standpoint of the second principle: What am I going to gain from it? (selfishness); it will never succeed (fear); someone else will reap advantage from it (ambition); and so forth. The real principle involved (whether it is right or not) is less considered than the apprehended results to follow any special line of action.

This state of mind is however fast giving place to a more healthy activity; for the problems of the war are such that men cannot long remain passive in inertia. Will and creative energy are aroused and will soon take their due place in the van of progress in our country's affairs.

Already a few of our Leaders have revived the spirit of the pioneer, but their clarion call still awaits the general consensus of the opinion of the "people." When these have heard the appeal and have adjusted themselves so that the Ruler, the first principle, takes the first place in their characters and in their lives, then will "The Great Drive" have come to its fruition, for the Race to which we belong will have taken the next upward step in its progress towards Divinity.

THE OFFICE OF THE CYNIC.

From "The Creed of Epictetus."

The Cynic is, in truth, a spy of the things that are friendly to men, and that are hostile; and having closely spied out all, he must come back and declare the truth. And he must neither be stricken with terror and report of enemies where none are; nor be in any otherwise confounded or troubled by the appearances.

But no one ever sends a timorous spy, who, when he only hears a noise or sees a shadow, runs back, frightened out of his wits, and says The enemy is just at hand! So now if he should come and tell us, Things are in a fearful way, death is terrible; banishment, terrible; calumny, terrible; poverty, terrible; run, good people, the enemy is at hand!—we will answer, Get you gone, and prophesy for yourself; our only fault is that we have sent such a spy.

Diogenes, who was sent as a spy, told us other tidings. He says that death is no evil, for it is nothing base; that defamation is only the noise of madmen. And what account did this spy give us of pain? Of pleasure? Of poverty? He says that to be naked is better than a purple robe, to sleep upon the bare ground is the softest bed, and gives proof of all he says by his own courage, tranquility, and freedom; and, moreover, by a healthy and robust body. There is no enemy near, says he. All is profound peace. Look upon me, says he. Am I hurt? Am I wounded? Have I run away from anyone? Take notice of me, that I am without a country, without a house, without an estate, without a servant; I lie on the ground; no wife, no children, no coat, but only earth and heaven and one sorry cloak. And what do I want? Am not I without sorrow, without fear? Am not I free? Did any of you ever see me disappointed? Did I ever blame God or man? Did I ever accuse any one? Have any of you seen me look discontented? How do I treat those whom you fear, and of whom you are struck with awe? Is it not like sorry slaves? Who that sees me doth not think that he sees his own king and master? This is such a spy as he ought to be.

MEDITATION.

When the personality is too pronounced and over-balances the individuality, we have an aggressive, obtrusive, independent way of bearing ourselves towards others, looking at ourselves as being good while someone else is evil, considering ourselves as advanced in the spiritual life while someone else is less advanced—in short viewing ourselves as separate from another. This way of thinking separates us from the whole and leads to the exaltation of the personality at the expense of the higher nature and is one of the most subtle snares of the stage of growth at which we are now arrived as a race.

Some people exalt their personality in one way and some in another. There are those who pursue pleasure or some form of ambition, who desire comfort, wealth, sensation or popularity; and while all of these things are good in themselves, yet, he who *desires* them, shows by that very action that he is separated in his own estimation from these good things and does not possess them. And this thought of separation and poverty is a lower form of development than the attitude of the disciple who accepts whatever good thing comes in his way and uses it for the good and advancement of the human race. If he is popular, he uses his popularity to bring men to the light; if he is rich in this world's goods, he remembers the poor and the suffering; his ambitions are purified and embrace other men besides himself; his comfort never stands in the way of a service to be rendered; he is, in short, unified—one with all men, with his surroundings and with God.

—*Marsland.*

PERSONALITY AND INDIVIDUALITY.

1. In addition to the Divine Spark in man, he is two-fold: Personal and Individual. The personal man is mortal, the "persona" or mask of the real man.
2. The individuality endures beyond the death of the body and comes forward repeatedly into incarnation until all its desires shall have been purified and satisfied.
3. The warrior is thyself, yet thou art but finite and liable to error. He is eternal and is sure. He is eternal truth.
4. The personalities are destroyed at death; the individuality remains, enriched with the result of its experiences.
5. The self of matter and the Self of Spirit can never meet. One of the twain must disappear; there is no place for both.
6. Ere the Soul's mind can understand, the bud of personality must be crushed out, the worm of self destroyed forever.
7. The source of the Real Being must be sought in the Bosom of the Absolute.

The Present Crisis.

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side:
Some great cause, God's new Messiah, offering each the bloom or blight,

Parts the goats upon the left hand, and the sheep upon the right
And the choice goes by forever 'twixt that darkness and that light

Hast thou chosen, O my people, on whose party thou shalt stand
Ere the Doom from its worn sandals shakes the dust against our
land?

Though the cause of Evil prosper, yet 'tis Truth alone is strong
And, albeit she wander outcast now, I see around her throng
Troops of beautiful, tall angels, to enshield her from all wrong.

Backward look across the ages and the beacon-moments see,
That, like peaks of some sunk continent, jut through Oblivion's sea:
Not an ear in court or market for the low foreboding cry
Of those Crises, God's stern winnowers, from whose feet earth
chaff must fly;

Never shows the choice momentous till the judgment hath passed b

Careless seems the great Avenger; history's pages but record
One death grapple in the darkness 'twixt old systems and the Word:
Truth forever on the scaffold, Wrong forever on the throne,—
Yet that scaffold sways the future, and, behind the dim unknown
Standeth God within the shadow, keeping watch above his ow
—Lowell.

—Lowell.

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EDITED BY
AGNES E. MARSLAND



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WASHINGTON

SLOGAN
TO RISE BY RAISING OTHERS

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CORRESPONDING MEMBERSHIP

Many write to us for advice as to their reading or their personal problems, and these we gladly help as far as we can, although the handling of a large and varied correspondence with a limited force is a matter of considerable difficulty. When however we suggest that they join our Society as Corresponding Members, many shrink back. To take this step seems like joining a church or taking a pledge of some kind; it seems like limiting or binding oneself; in fact we are often asked whether obligations are not undertaken which might in some way interfere with liberty of thought or action. Many, too, are afraid of being subjected to hostile criticism.

To such we wish to say that nothing could be further from the truth. To become a Corresponding Member means simply to enter oneself for a definite course of instruction; no pledge of any kind is taken and nothing prevents the member from retiring at any time. There is nothing in it which is inconsistent with membership in any church or other organization, or belief in any religion, Christian or otherwise. A considerable portion of our members are active church members and some of them are orthodox clergymen in charge of large congregations, while all the important Christian denominations and all the great religions are represented. The membership lists are entirely confidential, are not published and are not accessible to any but the officers having the work in charge.

Why should you join? Because no matter how carefully your books are chosen by you or for you, and no matter how carefully they are studied, more direct and personal guidance is usually helpful, and by availing yourself of it you will not only save time but you will avoid much retracing of steps; you will be spared the risk of the many by-paths and pitfalls to which the student of occult subjects is exposed; you will be spared the danger of being misled by those, and there are many, whose object is not your advancement but their own personal profit. An advantage of such instruction is that it is treated from a definite standpoint, that it separates the essential from the unessential, whereas if one reads books only, one often fails to get that point of view which is needed as a basis for consistent action. The instruction is so arranged as to bring out the special difficulties and needs of each member and to meet them by personal correspondence when necessary. No system of teaching occultism has ever been devised which permits the handling of individual problems to the same extent and which brings the student more closely in touch with the instructor.

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Efficiency and Achievement

Many definitions have been given of "efficiency" since the word has become popular during the last twenty years and especially since the "war." The Roosevelt definition (as quoted from "The Review of Reviews") is "applying the conservation principle of production." The Harrington Emerson definition is "the elimination of all needless wastes, in material, in labor, and in equipment, so as to reduce costs, increase profits, and raise wages," and there are many others.

For ourselves we think that too much prominence is given (in the application of "efficiency") to the *conservation* principle and too little to the principle of creation. Thus, when America was asked to provide food for the Allies, immediately the idea of conservation presented itself and we were all taught very excellent rules of economy; wheatless days, meatless days, butter substitutes, etc., have become a part of our everyday vocabulary, and the hobby-horse of "doing without" bids fair sometimes to be ridden too far and too fast for the poor and especially for the refined and educated man and woman of limited and straitened means.

It is very important not to waste that which we have; but it is still more important for us to strain every nerve to draw from the willing earth larger and larger supplies. This is where the attention of the people should be centered.

In addition to a Food *Administration* we needed first of all a Food *Creator*, an efficiency expert on intensive cultivation, to divide up the whole country and apportion to every district a moderate share in the great task of feeding the world. This Bureau would have power to help the farmer with loans, with the use of the latest machinery, would control the distribution of labor on the farms, and would, in short, make it possible for the farmer to do his best without undue strain or anxiety.

Creation is the first principle and should always be considered before commencing to operate the second principle, *saving*, if we would have the best results. When we bring together right opportunities, right conditions and the creative intelligence we shall have efficiency, and later will come achievement, its natural consequence.

If I were to define "efficiency," I would like to see both principles recognized: both creation and preservation. I would say, Efficiency is the Law of Order, applied with a view to Achievement; because

the Law of Order involves the right action of the first principle, or the Father, upon the second, conservative principle, or the Mother. When these two are duly active, each upon the other, we have orderly activity and achievement.

The relations between efficiency and achievement are illustrated in an interesting way in the Great Drive, which still continues the prime topic upon which our thoughts dwell. At first sight it seems as if there was an almost equal efficiency on both sides, so terrific is the fighting. But I note that our military men are beginning to look one step ahead of this efficiency, at the "achievement." Are the enemy reaching the goal they drive at? Is the progress made worth the loss of so many thousands? Are they achieving what they set out to do?

Whichever side *achieves* is the most efficient?

We may achieve by use of the first principle most developed and prominent, as in the attack, or in the formulation of plans of battle; in the instruction and inspiration of the soldier; or in engineering the transport division. All of these departments and many others require the use of the creative faculty especially, to meet and overcome whatever obstacles appear.

Or we may achieve by the use of the second principle. This is seen in a retreat or withdrawal, when, for the preservation of the whole, it is expedient to retire. The second principle is also in full force in all routine operations and in Red Cross work for the most part. Achievement, to be at its best, must be a blending of the two principles harmoniously active and efficient.

And the thing for us in this country to try to learn is that creation is of primary importance, that it is every man's business to make two blades of grass grow where only one grew formerly (figuratively). Whenever we approach any subject in our thought, we must learn to see the positive side first—not what can I get? but what can I give? Not, how will it affect my happiness? but what will it bring to the world? Will it be for the good and advancement of the human race?

Restrictions, whether wheatless, meatless, heatless or "doing without" of any other kind are in the same category as the "don'ts" we say to our children and regret afterwards as we realize their negative influence. They may be necessary on an emergency, but they are not truly remedial or helpful in the larger sense. A positive suggestion changing the trend of thought and creating a new idea is worth a hundred "don'ts."

For the esoteric student many things which are a hardship to the ordinary person have long been a matter of habit. Having learned the Law of Order he naturally applies it in all the routine of his life. This causes him to become moderate in his tastes and temperate in his pleasures. He is often a vegetarian entirely from

choice and enjoys meatless days; he prefers brown bread and even brown sugar to the more artificially prepared products and he is no stranger to economy in other fields.

Thus war finds him prepared and ready for the more serious duty of Creation.

Viewed from the point of view of esoterism, there are always the three phases, or three aspects, of every activity or undertaking: first the creative, second the preservative or conservative, and third the achievement. Efficiency consists in the due, right and sufficient application of Number One, Creation, to Number Two, Preservation, so as to produce from their union a perfect consummation.

The simplest example of this process is seen in the family where the father is, or should be, the creator and general inspiration; the mother, the guardian, defender, and sustainer; and the achievement, the child. Efficiency in the family is greatest when the father is most active in sounding the key-note, and the mother is active in harmonizing all the elements to that key-note.

To ensure national efficiency the key-note must be sounded strong and clear, continuously and with great vigor. This is done by propaganda inspired by the Father, that is to say, by the traditions of the past, by the great men of the present and by the great principles of life so far as they can be learned. The key-note also depends upon the right choice of men to occupy the leading places in the offices of the country; for each one of them is also a father of the country, in a lesser sense, since he inspires and guides his particular section.

Another striking illustration of the nature of efficiency and its relation to achievement is seen in the Army. For military efficiency, and therefore achievement, depends upon the key-note sounded by the Commander-in-Chief, by the Generals, by the Captains and all officers. This is the first essential without which it were in vain to send out soldiers, privates, by the multi-million. The second principle, the private, is a necessity; but all his devotion to his country is of no avail if the plan of campaign is faulty or lacking.

Just so the efforts of the individual farmer, unaided by the direction of those officials who can overlook the whole field, will certainly produce too much of one commodity, so that it goes to waste, and too little of another, so that the world wants.

After three years of warning and one year of War, we have at last recognized the fact that co-operation and organization in these matters are necessary. And much has been done; miracles are being wrought in finance, in transportation, in production and in all necessary fields. Still before so powerful an enemy still greater efficiency must be cultivated to achieve—Victory!

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MEDITATION

Esoterism, being synthetic, looks rather at the points of agreement than at differences. It glories in the harmonies that exist in all religions and it sets aside, as of secondary importance, those divergences that arise out of the multiplicity of creation.

The esoteric teachings are very strong on the religious, moral and ethical sides ; for man must, first of all and above all things, *live* to the highest he knows ; only so can he learn more.

This distinguishes Esoterism as belonging to the "Heart" doctrine and not to that of the "Eye" or of head-learning. It is very important truly for man to be intellectually well-equipped ; yet we are told, "The brain that reasons the most wisely knows less of the Eternal Science than the heart that loves. Love may exist without form ; but no form can exist without love !"

—"*What Esoterism Is*," Marsland.

UNITY

1. Picture, if you can, the Great Whole—ONE THAN WHICH THERE IS NO OTHER.
2. This Great Being is alone, for He is all there is.
3. When He out-breathes, He gives forth a Universe.
4. This universe involves and evolves with its multitudes of inter-changing and crossing activities ; and when it has reached its greatest expansion it returns again by Inspiration to the One from whom it came forth.
5. However manifold may have been the activities of the various beings in any of the worlds engendered in this great out-pouring, yet all must eventually be stilled into slumber in the bosom of the ONE.
6. From this One, it is a vast descent to man ; but, since the Universe is ONE, the same general principle and plan is true of the individual man as it is of the Grand Man, the Macrocosm.
7. Man's life, as a whole, is one great expression of those qualities that lie dormant within him—qualities that he has himself created and stored up in all his former lives. Thus he gives forth his little universe.

True Happiness

Be not annoyed or dismayed or despondent if thou art not able to do all things in accord with the rules of right conduct.

When thou hast not succeeded, renew thy efforts, and be serene if, in most things, thy conduct is such as becomes a man.

Love and pursue the philosophic life.

Seek Philosophy, not as thy taskmaster, but to find a medicine for all thy ills, as thou wouldst seek balm for thine eyes, a bandage for a sprain, a lotion for a fever.

So it shall come to pass that the voice of Reason shall guide thee and bring to thee rest and peace.

Remember, too, that Philosophy enjoins only such things as are in accord with thy better nature.

The trouble is, that in thy heart thou preferrest those things which are not in accord with thy better nature. For thou sayest, "What can be more delightful than these things?"

But is not the word "delightful" in this sense misleading?

Are not magnanimity, broad-mindedness, sincerity, equanimity, and a reverent spirit more "delightful?"

Indeed, what is more "delightful" than Wisdom, if so be thou wilt but reflect upon the strength and contentment of mind and the happiness of life that spring from the exercise of the powers of thy reason and thine intelligence?

—*Marcus Aurelius.*

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AGNES E. MARSLAND



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Contentment

In these days of struggle, of sorrow and of forcible interruptions of the normal order of our lives, it would seem, at first sight, as if the study of Contentment were entirely out of place. How can we be contented when there is war; when our young men are marshalled in the ranks; when the old and the weakly die of privation before their time; when there is no ease or comfort for any man; when prosperity and material welfare are snatched by the few; when in short, life is becoming harder and more laborious every day for all except those few?

Then again, forgetting ourselves and looking towards those other countries more afflicted even than we, can we talk of Contentment when our Brothers are in the agonies caused by violent invasion? Can we smile while they are weeping their broken homes? Is there place in our hearts for anything but wrath and indignation when we allow our thoughts to dwell for a moment upon the lordly plans that have been made for our subjection, upon the atrocities of the past, upon the ravages to come?

Is it not Discontent that assails us? And are we not justified in railing at our fate, at our losses, and at other men?

It is, indeed, hard to be contented in the midst of alarms and uncertainties, to smile at grief and to always remember the Goodness of God whatever betides. It may not be possible to indulge in the delights of former days, joy may be forbidden us so far as outer things are concerned; our conditions may be more and more misery-breeding; yet the wise among us aim at Contentment. They do not seek for bliss, happiness, joy, delight or pleasure in this life, but strive rather to accept without interior remonstrance the actual conditions of their lives. This is Contentment.

But because we accept without rebellion or complaint the adverse conditions of today, we do not therefore sit down idly in inertia. Contentment is a positive virtue, it gives thanks for what we have. And this attitude of gratitude attracts to us those good things which, had they been made the object of pursuit, would have surely eluded the grasp.

Contentment and interior peace stir within us a spiritual activity that finds expression in a *most persistent labor* to bring about a change in our adverse conditions so that they may be more in accordance with our ideal.

There is a false teaching quoted by some to the effect that all reforms and redresses of grievances are brought about by "discontent," and that therefore we should never be contented with anything lest we fall into inertia.

There is a certain plausibility in this argument which unfortunately causes it to be accepted by the intellectual mind of many. It does appear to be a fact that "discontent" often *precedes* the correction or amendment of conditions. It is not, however, the negative element of discontent that gives birth to progress, but some positive element introduced, either from within, as, for example, *hope*, or from without, through the agency of some Reformer, some Orator or Leader.

The girls in a sweat factory may be oppressed and overworked; this leads to discontent among them; they talk over their ills in private and in public; but this brooding only weakens and disrupts whatever nerve and vigor they could otherwise command. So long as they harbor "discontent" alone they are sinking from "indeterminateness into uselessness." They are miserable and despairing; for Discontent is always inimical to progress.

But if a spark of Hope can be lighted in the breast of some one; if this one can communicate her hope to another and another, the situation may be righted; for Hope will glow into Faith, and these two combined will assuredly lead to Charity, as we have so often shown.

Or again, if some Reformer becomes aware of the suffering that is being endured and determines to make an effort to remove it he will assuredly, if his motive be an unselfish desire to right the wrong, proceed to inject some positive element and he will in no way seek to increase the discontent; for he knows that "discontent" never leads to progress.

If, however, the apparent friend be a Reformer of another type, one who is only seeking to make trouble, in order to further his own selfish interests or the interests of an enemy, he will strive to increase the negative feeling of "discontent;" for he relies upon the misery and despair to which the unfortunate victims are driven to engender obstinacy which is its natural fruit and a slavish servility to himself which will bring them into a state of futile servitude.

Discontent corresponds to the vice of *obstinacy* and to the state of *servitude*, as the "trouble-maker" has found out by experience; he therefore uses these negations to advance his own aims regardless of the degradation of others.

A knowledge of these facts will explain many of the secret activities of trouble-makers and the reasons for their actions.

Every man is happy, not in proportion to his possessions or other advantages, but in proportion to the pleasure he derives from his love of all Being. One man can find happiness in a blade

of grass, one of the smallest of God's creatures. Another finds nothing to delight him in the most sublime discourse or in the majestic peaks of the snow-clad mountain. The man whose will is one with the Divine Will rejoices at the song of the bird, at the successes and triumphs of his friends, and even of his enemies (when these successes are not inordinate), because they each and all express some phase of the Order of the Universe. Every expression of Life is a source of happiness and contentment to him whose life is one with the Divine Life. His thoughts do not dwell upon the jealousies and animosities about him but upon the beauties of Creation and upon the power and wisdom of the Creator.

Joy, happiness, pleasure, contentment and everything that corresponds to them are the natural birthright of all men. It is normal for man to be contented and at peace in his state of life while always working to improve those conditions in his environment and in himself which are not ideal.

This natural pleasure in living is not to be confused with self-complacency; for contentment comes to each individual by his entering into right relations with God, with human society and with the Universe as a whole. This is the normal way in which each man achieves happiness. Self-complacency, on the other hand, takes no pleasure in anything besides itself and is therefore separative and at heart discontented.

Every man whose life is orderly, creative and restrained, but who has not yet realized the goal of contentment can, by working along the path pointed out above, achieve day by day a greater measure of bliss, peculiar to himself, and corresponding to the amplitude of his being.

The greater the being, the greater the power to love—and therefore the greater and more enduring the inner peace.

*He who feels his heart beat peacefully,
He shall have peace.*

THE ETERNAL

The dawn is not distant,
Nor is the night starless;
Love is Eternal!
God is still God
And His faith shall not fail us;
Christ is Eternal!

—Longfellow.

EXTRACT FROM CORRESPONDENCE

As we gaze at the majesty and splendor of the evening stars moving with the slow serenity of cosmic change, or witness the arrangement of our lives as we perform our daily tasks, there come moments of illumination when the universality and order become so luminous, as to make a poet of the greatest dullard.

I have found it of excellent service to engage my fellow-workers in conversation on as high a plane as possible and endeavor to understand their idea irrespective of the manner in which they express it. In nearly every case I have found a great similarity in principles. They all seem to be wanting something better, a vague longing for happier days.

In a few cases, brother, I almost seem to approach their inner temple; then I close the door very gently and wish them God speed.

One of the main obstacles to progress is doubt, as I have learned from experience. Some of my work-mates frankly tell me they are too materialistic to believe in super-nature. Today and tomorrow bring nothing but the never-ending toil. I simply love to meet such characters. I endeavor to talk with them alone or invite them to my room and broadly trace out the main idea of evolution as they understand it, my purpose being to find common ground to stand on.

When I arrive at the point of agreement, I always allow them to ask the questions and I answer them to the best of my ability.

In such manner, as I gain an insight into the thoughts and ideas of my associates, I see more clearly the reflection of my own innermost nature. There is a continuous struggle going on between the self or personality and the I; and it would seem as if the struggle is becoming more acute every day, while there appears to be a third person confident of the outcome.

There is a clear distinction between the first and second natures, shall I term them; but the third person is so illusive, so indefinite and formless that it is difficult to define; and yet he seems to be the real self awaiting the opportunity for expression. How would you explain it, brother?

W. L.

Editor: See "Light on the Path," Part II:

1. Stand aside in the coming battle, and though thou fightest be not thou the warrior.
2. Look for the warrior and let him fight in thee.
3. Take his orders for battle and obey them.
4. Obey him not as though he were a general, but as though he were thyself, . . . He is thyself, yet thou art but finite and liable to error. He is eternal and is sure. He is eternal truth.

"In God We Trust"—United in One—"E Pluribus Unum."

MEDITATION

"Listen to the song of life," says the Master. We listen. What do we hear? Noise, turmoil, struggle, the exultation of satisfied ambition, the despair of the oppressed, everywhere strife and unrest.

"Listen to the song within yourself," again we hear. But within we find ever the same contention, sadness, self-pity, irritability and struggle with self and others. The sweetness of tone, the love and peace we would express, become daily less and less audible.

"This is not the song, forget these and listen deeper; all these are born of death," says the Master. We listen! and before our sight float visions, sights and colors inextricably mingled with sounds in one sublime harmony. Enraptured we lose ourselves; but sadly the voice reaches us yet again from afar:

"This is still not the song, this is but the echo; for those alone can hear whose hearts are pure, unselfish and without worldly ambition. Listen deeper and yet deeper for the song of life.

We listen humbly for days, for months, perchance for years, purifying daily our thought, word and deed; till gradually the noise and strife are stilled, our visions become realities, and the great Peace begins to dwell about us and within us.

Then the song bursts forth from our glad lips and is taken up by all of those whose lives we touch. Then we know that the song of life is *love*.

—MARSLAND, O. E. C. Bulletin, Vol. II, No. 41.

PEACE

1. Seek not to find peace, but to give peace.
2. Even in battle, seek that peace which shall not pass away.
3. Be thou in full accord with all that lives.
4. Seek thou the place of Peace within thine own Heart.
5. The Peace of the disciple is born of Life; it is an active Peace.
6. If your lot is an easy one, rejoice and give thanks; if your path is a hard and thorny one, rejoice and give thanks to Him who judges you strong enough to tread in it; so shall you enter into Peace.
7. HE WHO FEELS HIS HEART BEAT PEACEFULLY, HE SHALL HAVE PEACE.

The Reward of Love

If I live a life that is clean and square
And I love my fellow man,
And I lend a hand to help him bear
His burden whenever I can,
I need not fear what the future holds,
Nor what the reward shall be,
For the mighty love that all enfolds
Will most surely care for me.

If I speak a word of good cheer to one
Whose sorrows have borne him down,
And I give him new hope to journey on
And change to a smile his frown,
I shall not dread when the shadows fall
And the end of life draws near,
For that wondrous love that shelters all
Will drive away my fear.

For my life is measured by what I mete,
And I earn my own reward,
So the love I give makes my heart complete,
And through it I gain the reward,
For whether I dwell in a house by the road
Or far from the haunts of men,
If only my love makes bright the abode
No fear shall enter it then.

—Anonymous.

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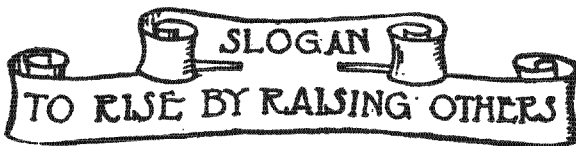
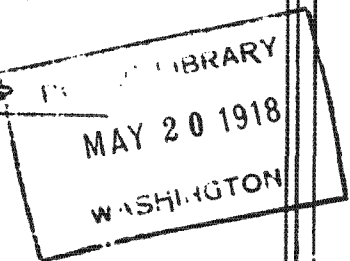
No. 9

Bulletin

OF THE

Oriental Exotic Society

EDITED BY
AGNES E. MARSLAND



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1. Seven or more persons applying in writing to the Trustees of the Oriental Esoteric Society, and complying with the conditions of membership, or who are already members, may receive a CHARTER to form a BRANCH of the Oriental Esoteric Society upon payment into the Treasury of the Society of the sum of \$5.00.

2. All charters and diplomas have their source in, and authority from, the Board of Trustees of the Oriental Esoteric Society of the United States of America, at Washington. They are issued by the Trustees and signed by the President and the Recording Secretary of the Society.

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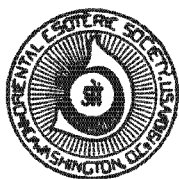
Our Centers do not offer spiritual instruction for money, nor do they teach that the higher knowledge can be gained in any other way than by the greatest purity of life and thought.

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Union

There is no thing under the sun that is not the result of a comprehensive system, which is the effort of Infinity. Of this system mankind is that part which belongs in the category of immortals, of which Spirit is the progenitor. Whenever mankind is wholly, or in part, governed by the spirit, immortality makes itself felt as a product of mortality plus perpetuity; or the conscious ego working through a mortal vehicle of expression, which very vehicle stands in the way of a clearer perception of the ego's continuity. The ego is, in this sense, a continuous condition of consciousness of the spiritual entity of which it is the expression. No entity, or spiritual being of a separate delineation, coalesces with other consciousnesses, unless its vehicle has first become sublimated by an influx of the divine radiant love. This love is the universal expression, or urge, of the Divine Mind to coalesce all being into a harmonious whole; thus constituting a heaven, as it were, here upon earth, and bringing about the universality which is necessary to the development of the human race. All thought of an existence separate from the rest of humanity is futile; as one is, so is the whole. The complete structure is, of necessity, dependent upon all of its parts. Conversely, each part is dependent upon the complete structure for its being.

When all of mankind shall have become united spiritually, consciousness will not be separated but will be continuous; so that each will be the whole in perception, and the whole will be as one. This is the ultimate meaning of Unity, and the Consciousness of World Wisdom spoken of by the master minds of all ages.

Universal consciousness is the secret of all those who have become Arhats in past ages. When the world was young many Arhats of previous existences were present, directing the formation of the new race, and starting it upon its road to the attainment of the very ideal which they themselves had followed. This road leads through many conditions of mind, and through many races, or rather sub-races of mankind, until at last Nirvana, or ultimate perfection and unity, is reached. Nor is this the end of progress, but to the finite mind of the present age this is the limit of imagination. The Way beyond this is realised by those celestial intelligences, or sublime beings, who are mentioned above as Arhats, and is sacred to their perceptions; it is not to be divulged until the

neophyte has earned their approval and proved himself worthy of the knowledge which they alone possess; or, in other words, has become one of them.

In a general discussion of this sort, it is not consistent to go into detail in regard to the manner of progress or attainment. This is best worked out by the individual in his own case, with the aid of whatever teachers he has to rely upon. This may be said however, "all is not gold that glitters." It then behooves the student of the mysteries to beware of fraudulent teachers, who do not always know of the very errors which they make in their preachments. Many more houses are wrecked by careless builders than by cyclones. I would especially warn against those who put their trust in the powers of darkness. By this is meant the psychic entities of the so-called astral plane. For no one who depends upon anything less than his own spiritual nature has any possibility of union with the spirit. He who would become perfect must first appeal to the source of perfection, which lies in spiritual reason and enlightenment. The term, spiritual reason, is used advisedly, as spirit and reason must unite in one state, or body of consciousness. There is no perfection of being without the reason, and no reason is exterior to the source of all things. Reason is a God-given attribute of mankind, and not as some have taught, to be done away with, or to give place to a higher faculty called by them intuition. Intuition is certainly a higher faculty of the mind, but is to be united with reason. In fact, the two unite as man progresses on the path toward perfection, and will eventually become one function of the universal spirit. It is, or both are, the method which the spirit—spoken of in its universal aspect—uses to communicate its knowledge to the entity that is the man-being which it governs as a unit. That is, the individual man uses his intuition-reason as a means of interpreting spiritual knowledge.

The clearness of this knowledge comes to him as he grows in unity with the universal spirit, which growth in turn comes to him as he strives toward and desires perfection. Desire toward perfection must be more than passive. It must be so active that all else is of the most minor importance to him; so much so that he looks upon all else as dross, or chimeras. This is the truth that lies back of the belief in the unreality of physical and material objects taught by some. This does not mean that the ordinary pursuits of life are to be neglected, but that the idea of their fundamental necessity be discontinued; that they be rather looked upon as a transient necessity of the time and place, to be used as a means of continuing the existence of the vehicle, when the daily task is considered; and as a means of brotherly communication and regard, when social activities are considered.

He who has started upon the path toward enlightenment is, at least to all outward appearances, no more an ascetic than is the

man of the world. Love thy neighbor as thyself, certainly does not mean that we are to hold ourselves superior to those with whom we associate. "Love all mankind;" "Do unto others as you would be done by." Consider these precepts, for through them only can you rise to perfection—perfection which is the union of the individual with the Divine; the uniting of the spirit of mankind with the Universal Spirit which is the infinite. The infinite possesses all there is, is all there is, or ever will be or ever has been. The consciousness that embraces this is the Universal Consciousness, which is the inheritance of the human race. Do not consider that this consciousness can be attained until the last being of a spiritual nature has entered the fold. Unity which neglects the smallest part is diversity. Diversity, however simple, is complexity in comparison with the ultimate unity.

"God so loved the world that He gave His Only Begotten Son to be a sacrifice for the sins of mankind." The Son referred to is not the orthodox conception of Jesus of Nazareth, but the exquisite love of the Universal Spirit for the finite beings ensouled by Its refulgent rays. The love of God is the urge previously mentioned. The uniting of the individual egos with each other and the All Spirit is the redemption of the sins of mankind.

God be with you until the union of all when ALL UNION shall be accomplished.

—*Adelphus.*

"In God We Trust"—United in One—"E Pluribus Unum."

THE LABORATORY OF THE INTELLECTUAL LIFE

The function of mind is to draw forth and embody that which the ego possesses. Truth and infinite knowledge are within. So high above all is abstract knowing that by itself it cannot be known; it dwells in the infinite and all pervasive realm of spirit; there is no place where it is not. In this realm spontaneity on the one hand and inertia on the other, (both of which being real, have being but cannot be known except through their manifestation in combination) form that with which man labors in the laboratory of the intellectual life. That which is seen is made from that which is unseen and that which is seen becomes again the potential and the spontaneous to remain in the mind but an instant. No sooner is reality separated into its components than concrete forms again arise in the mind to break the thread of abstraction. On the plane of the physical nothing can remain that is not embodied and only when the consciousness ascends to the realms of pure spirit for a moment can any separation be made. In the boundless and timeless and spaceless ocean of the abstract is the laboratory of the intellectual life.

C. F. C.

ANSWER TO O. E. S. QUESTION SHEET NO. III

The value of teachings, our Order says, is seen in their application; we ask you, therefore, to relate here an incident in which you have been able to see the practical application of the teachings we have been sending you. Our watchword, as you know, is "Service." Have you been able to serve the better—to see your duty clearer—through your relationship with the Center? A practical illustration drawn from life will, we think, be of use both to you and to us.

That I have been helped greatly through my coming into relationship with the Center, is expressing the matter mildly.

Allow me to go over the matter in question briefly in a somewhat analytical manner:

Spiritually, the intuition has been empowered to touch higher verities of life and truth—I appropriate the life and truth received, feel myself "at one" with the higher agencies that are. . . . I have found that a relation to what is higher brings with it a corresponding ability to be "at one" with that which is less unfolded. . . . I realize that I receive and give, "breathe in and breathe forth and upon," and my aim is to become stronger in this activity. Result: I perceive that I am influencing beneficently my environment. Upon some, this "work" appears to have a "healing" influence and power, affecting the inner and outer life, soul and body. . . . For myself, I perceive that this activity facilitates my own continued onward course.

Mentally, my thought-world has become richer—the feelings raised—the volitions, as positive bearers of what I know to be good and true and beautiful, strengthened. Result: I purify my own being—feel myself nobody's antagonist—defend the right and good without a wish to wound—send out right thoughts to dispel the lower or ignorant ones thought forth by others.

Physically, I try to be or to manifest that which I am becoming inwardly—the outer and inner life I perceive as co-related, the outer as the field of expression, the inner as the field of Being. Result: I try to serve whatever the "waves" of each day wash on the shores of my consciousness as needing my help. . . . Generally speaking: I feel myself "at one" with the All-Life, that is, I am active according to the volitions arising from said consciousness.

I have here given what may be accepted as a general outline of the benefits derived from my having come in contact with the Center and the "work" that was inaugurated through said contact.

In closing, I desire to be viewed correctly and wish to say: I think myself still on the lowest rung of the ladder that points and leads to the higher vistas and expressions of life—yet—"I am pressing Onward."

REV. DR. C. M.

MEDITATION

Man's life, as a whole, is one great expression of those qualities that lie dormant within him—qualities that he has himself created and stored up in all his former lives. Thus he gives forth his little universe. This is expiration. Arrived at maturity, he begins to in-spire and draw back into himself all these activities he has perfected, and dies, so to speak, that he may be ready for another expression.

The process of dying, or inspiring—drawing back the activities into the individual—is not a momentary happening, as it is usually supposed, but is spread over a long period of time. From the moment of maturity we begin, like the acorn, to return, by inspiration, to the bosom of the Father, and to withdraw and perfect within ourselves those experiences and those qualities that we would express in our next earth-life. It is ever the same cycle—the coming forth of activities from the invisible, their manifestation in infinite variety, and their gradual return to the invisible when perfected.

"What Esoterism Is"—Marsland.

EXPIRATION AND INSPIRATION

1. The Breath manifests on all the planes of Being.
2. It is spiritual, mental, astral, etheric and physical in succession as its vibrations gradually slow down; but the same law always holds good—Expiration and Inspiration, and then Expiration again—eternally.
3. Humanity is at the point where spirit and matter may be consciously blended and the invisible brought forward into the visible.
4. When the balance is well adjusted we have health and strength with all that accompany these conditions. When the balance is disturbed, the power and usefulness of the life are interrupted and lessened.
5. We must breathe in from all spheres, and, after elaborating the breath, give out, as forcefully as we can, the ideas we have proved by our experiments.
6. Some of us forget that "breath" consists of a double flow; we encourage the *inflow* of whatever gives us pleasure, but we neglect to provide a channel for an equal *outflow*.
7. The whole problem of life consists in learning how to effect the best possible combination of all the forces which we require to use for the purpose we have in view.

Woman's Cause

The woman's cause is man's; they rise or sink
Together, dwarf'd or godlike, bond or free:
For she that out of Lethe scales with man
The shining steps of Nature, shares with man
His nights, his days, moves with him to one goal,
Stays all the fair young planet in her hands—
If she be small, slight-natured, miserable,
How shall men grow? * * * *
For woman is not undevelop't man,
But diverse: could we make her as the man,
Sweet Love were slain: his dearest bond is this,
Not like to like, but like in difference.
Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;
She mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind;
Till at the last she set herself to man,
Like perfect music unto noble words;
And so these twain, upon the skirts of Time,
Sit side by side, full-summ'd in all their powers,
Dispensing harvest, sowing the To-be,
Self-reverent each and reverencing each,
Distinct in individualities,
But like each other ev'n as those who love.
Then comes the statelier Eden back to men:
Then reign the world's great bridals, chaste and calm;
Then springs the crowning race of human-kind.

—Tennyson.

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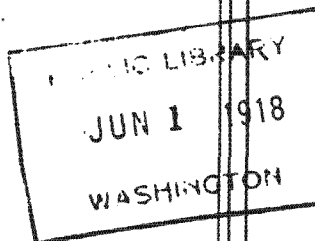
No. 10

Bulletin

OF THE

Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



SLOGAN
TO RISE BY RAISING OTHERS

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There are many to whom a knowledge of the Oriental Philosophy and Ethics would be a great help in meeting the problems and enduring the trials of life, but who have no opportunity of gaining access to this information.

The Oriental Esoteric Society aims to meet the needs of these. Public Lectures are given at the Headquarters, 1443 Q Street, N. W., as well as private advice on personal difficulties. There is no charge for these and no obligation of any kind is incurred, as the work is purely philanthropic in its aims and is supported by the voluntary contributions of its friends. The teaching is not opposed to Christianity, but endeavors to show the fundamental identity of all great religions and to point out the highly practical value of the doctrines of Reincarnation and Karma and of the oriental esoteric ideals to the needs of daily life and individual development. Courses of lectures on special topics are given from time to time.

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MEETINGS OF MEMBERS FOR STUDY

Many readers of the BULLETIN gather their friends together weekly, or bi-weekly, for study and the interchange of ideas; and we recommend this field to all, for it is not necessary (although it is most desirable) to be a Member of the Society before beginning to work in this way.

One of the main objects of these study-classes is the promotion of social fellowship amongst persons who, although leading vastly different lives, are nevertheless thinking along similar lines.

It has often been pointed out that all great movements have sprung from small and insignificant beginnings; no one, therefore, need be disheartened if his class is few in number. Remember the words of the Master: "Where two or three are gathered together in My name, there am I in the midst of them."

Reports from the various Leaders are invited from time to time; any difficult questions that arise in the classes should be sent in to us, and we will answer them.

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The Achievement of Serenity

(REFLECTIONS)

Since the Universe is the Perfect Work of a Perfect Being, all that happens *must* be for the best, contributory to the evolution of each and every component and individual part of the Universe.

This being true, anything which seems painful or evil must be so only in seeming—things which so appear are related to the material plane of illusion or they have their birth and existence in misapprehension or through a false sense of values. To immediately recognize pain and evil as discipline, is to achieve serenity. Discipline is not pleasant, but it is necessary, and when recognized as needful and just ceases to be painful, and becomes beneficial. What may appear as a negative may therefore have a positive result.

When material things are appraised at their true value, desire for them automatically diminishes and eventually ceases, so that no pain or discomfort is experienced over non-possession. Patient and persevering desire for spiritual things replaces the desire for material advantages, thus assisting one to freedom from circumstances and things; and to the degree that this freedom is won does one become the master of that which formerly held him in bondage.

"Time" is "a word which man has coined to express the transitory state in which he finds himself." With a partial realization of Eternity, with its limitless ages behind and infinite ages ahead, the apparently unpleasant happenings of an hour or a day lose all importance and influence. Thus, the things *without* become our servants.

With a growing recognition of one's composite being and the increasing power of distinguishing the Ego's instruments and attachments from the true self struggling towards the light, ascendancy is gained over the things and combinations of things *within*.

Is the soul passive or active? In my conception it is thus: In the early stages of unfoldment, it is passive—moulded, and evolved by higher forces acting upon it; with growth, it gains in strength, power, independence and volition, gradually freeing itself from bondage, becoming active in its relation to lower influences, but remaining passive to the higher influences; then still further on it blends and unites again with the sources from which it evolved, and becomes entirely active and co-operative.

And this conception when analyzed shows that the soul is attracted and repelled by all things, since it unfolds in response to attraction and exerts its influence to overcome and change conditions thru repulsion. The soul, then, is not an absolute abstraction, capable of knowing but incapable of feeling, since it has volition; and volition is the effect of both knowledge and feeling as expressed in action.

It seems apparent that to overcome an evil desire, one that is admitted to operate only thru ignorance, one must apply oneself to the acquisition of right knowledge; and this acquisition will automatically overcome the evil antipathy which does not subserve the highest good.

To suppress and control the antipathy towards the deprivation of excellence and to delay in attaining it, one must bear in mind the falsity of the general valuation of time, and cultivate patience. This is the most difficult obstacle to the attainment of serenity, in my opinion, and especially so since all that must be accomplished is repression and control, and not the extinction or relinquishment of desire. Without a strong desire, effort will not be sustained, and with it, zeal oversteps into impatience. The balance is hard to maintain.

By will we attain to our desires, and since we express what we desire and repress what we do not desire, and since what we have and are is the result of past and present desires, it seems reasonable to infer that the will has a third function, that of attracting and grasping the desire itself, for it must be attracted before it can be expressed and grasped before it can be expelled. However, the two poles of any quality or faculty need not be necessarily its functions, and perhaps attraction and selection are the work of the nature-will and not of the personal or true will.

(Note by Editor: Subconscious selection is work of Nature-Will; conscious choice of true will.)

Will is undoubtedly the potency of the spirit; but if by reason we mean intellect, that shifting, unreliable, capricious realm of the human mind, which will set forth a convincing train of logic to prove or disprove either side of any argument, then the will is not the instrument of reason but its master, because the intellect confirms the attitude and vindicates the legitimacy of the desire submitted to it by the will. If by reason, however, we mean the higher reason which renders a decision unsustained by logic, but capable of being sustained by it and *incapable of refutation by it*, then desire and antipathy may safely be entrusted to its decisions, and action may follow according to its verdict.

The only moral evils or imperfections in ourselves are lack of right knowledge and of desire for it. Desire for wisdom and constant pursuit of it will eliminate these, and, with patience, serenity may exist even in the midst of tremendous efforts.

As to sympathy. This word has caused me hours of thought. The conscious mind is a realm of words and expressible by them, but the super-conscious mind is a realm of ideas and is wordless. The attempt to bring any one of its ideas or truths into the conscious mind of another person by expression in words is almost impossible. Sympathy, in the conscious realm, involves entering into the sorrow of another in the same manner and degree and with the same feeling existent in the mind of the sufferer. But, carried into the super-conscious realm, it is transmuted into a recognition of a negative state of mind and incites not pity or regret for the apparent interior imperfection or exterior injustice dealt another, but the desire for service, the conquest of the negative attitude and its replacement by growth and positivity.

A lack of receptivity and response on the part of the one afflicted is one of the things best able to cause pain to the soul. Since, however, we cannot *give* the real things to our fellow-beings, but can only place them within sight or reach, one may view even this with equanimity; but the gift must be offered again and again. Tears must be dried, but the remedy is Service not Sympathy, if we take the word "sympathy" in the ordinary sense as meaning *other tears*.

THE WAY TO FREEDOM

The twin problems of labor and capital, of the employed and the employer, present a most interesting and important question to the esoteric student of economics, so important indeed that it strikes at the very heart of the home itself.

One of the prime factors in approaching the question, if not the most important, is the qualification of being able to distinguish the cause from the effect, the general from the particular; in short, the struggle between the higher tendencies and the lower impulses.

Man is inherently good. He exercises his reason to discover the truth, and no matter what his position in life may be, whether in the "jungles" carrying his blankets, or in some palatial mansion on Fifth Avenue, he has always a strong sense of beauty according to his degree of perception.

But while the one class has the power to gain the things which tend to make life beautiful, the other class, the "disinherited," while longing for them as earnestly as his more fortunate brother, has not the means to gain his heart's desire, and so, as a last resort, he holds all means justifiable to gain his ends.

The possessors of wealth, on the other hand, resist by all the means in their power any encroachment on their position, even going to the extent of trying to disrupt any organization on the part of the workers, and of preventing the organizing of what they consider a militant body.

No wonder many of our most earnest thinkers seem to fall short of the solution when they approach the question from a side issue. No doubt, many of these considerations are important and of great value, for all things have their place in terms of the Greater Value, but until it is recognized that the progress of the race is measured by the ascendancy of the spiritual nature of man over his animal nature, all other solutions must necessarily fall short.

Take a simple illustration, the relation of parent and child. The employer is naturally acting as the father of his employees. He provides the means whereby they may live.

Within the family, the worker was at least assured of having a comfortable living. The child, however, was a lusty, growing fellow. He soon began to think for himself. He wanted to do things in his own way.

We soon had the spectacle of the workers beginning to organize, the children in rebellion against their parent.

In many instances they were whipped into submission; they became sullen and stubborn, and sooner or later they burst into open rebellion. A few of the more far-seeing employers, it is true, adopted a more conciliatory spirit; nevertheless, the history of the workers' organizations was, in those early days, one of bitter conflict.

With the growth of industry, the means of production passed from the direct control of individuals to the ownership of stock companies and corporations. The family had grown into a community, the child had passed beyond the control of its parent.

As the question at present stands, the worker is still a healthy, growing boy, and has to find some outlet for his energies. Let him organize; it will develop his sense of Government, for if kept in subjection his sense of destruction will develop at the expense of his creative faculties. The recent strikes of unorganized workers in the Eastern cities testify to this.

Give him the opportunity to see the beauties of life through wholesome conditions and the banishing of the fear of poverty. It will develop his sense of Religion, for, if we believe in the inherent goodness of human nature, the ever-growing desire to know the truth, and the ever-increasing tendency to seek the beautiful, it must naturally follow that he should be allowed full freedom to fulfill the law of his being.

And then, in the final count, he will recognize that Government, Religion and Philosophy are inseparable, that they are the bases of all our motives and actions, and instead of being bound to the wheel of Time and Place, he will become a man of power, an ever-growing factor in the community.

W. L.

MEDITATION

Man's life is a very complex matter; he is lord over a kingdom for not only has he power over himself, his own body, his thoughts and actions, but he must see to it that there is a proper degree of order in his household, in his business, in his work, in every single corner of his place in life where he has power to direct and the right to rule.

Nor is this all, for his influence extends beyond the limit that is generally supposed to exist, his power radiates from him to every single thought, idea and activity that he has engendered; these all need his sustenance and further direction if they are to continue to live. His power reaches other men of like ideals and work to his own and, influences them without his positive intention to do so, and without their knowledge perhaps of his very existence. "For none of us liveth to himself."

The love and trust, the loyalty and courage which he radiates to others will return to himself with added power and in this way there will be established a constant outflow and inflow in every properly adjusted life; where the inner light is bright and shining with plenty of warmth and vigor at the center, there will be a healthy outflow. The person will be gentle and full of love, energetic and cheerful; and the life, as a whole, will be well-ordered and useful, for others will love and trust him.

What Esoterism Is. Marsland.

PRACTICE OF THE PRESENCE OF GOD

1. We must live as gods if we would enter the presence of God.
2. The first step to be taken is to recognize God in all the activities of our lives, in the flower, the weed by the wayside, the sublimity of the mountain, the budding life of the forest-tree; to see the working out of Law and therefore the finger of God, in all the happenings of the day . . . to move through the day as gods among gods.
3. There will come to every soul seasons of test and trial, alternating with the times of exaltation and power; but these should not cause him distress.
4. As the disciple lives a life of beauty and of order, of truth and of goodness, will he see God in all things, and by bringing God into his own life, he will enter into the true Presence.
5. Let your ideals be high and ever-present—loyalty, courage, firmness, endurance, love, devotion.
6. Practise silence, unselfishness, concentration, self-control.
7. Live neither in the present nor in the future, but in the Eternal.

He Leadeth Me

In pastures green? Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be—

Out of the sunshine, warm and soft and bright—
Out of the sunshine into darkest night;
I oft would faint with sorrow and affright—

Only for this—I know He holds my hand;
So whether in the green or desert land,
I trust, although I may not understand.

And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul, the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by
And whispers to my soul, "Lo, it is I."

Above the tempest will I hear him say—
"Beyond this darkness lies the perfect day.
In every path of thine I lead the way."

So, whether on the hilltops high and fair
I dwell, or in the sunless valleys, where
The shadows lie—what matter? He is there.

And more than this; where'er the pathway lead,
He gives to me no helpless, broken reed,
But His Own hand, sufficient for my need.

So where He leads me, I can safely go;
And in the blest hereafter I shall know
Why in His wisdom He hath led me so.

Anon.

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EDITED BY

AGNES E. MARSLAND



SLOGAN
TO RISE BY RAISING OTHERS

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THE ORIENTAL ESOTERIC SOCIETY

There are many to whom a knowledge of the Oriental Philosophy and Ethics would be a great help in meeting the problems and enduring the trials of life, but who have no opportunity of gaining access to this information.

The Oriental Esoteric Society aims to meet the needs of these. Public Lectures are given at the Headquarters, 1443 Q Street, N. W., as well as private advice on personal difficulties. There is no charge for these and no obligation of any kind is incurred, as the work is purely philanthropic in its aims and is supported by the voluntary contributions of its friends. The teaching is not opposed to Christianity, but endeavors to show the fundamental identity of all great religions and to point out the highly practical value of the doctrines of Reincarnation and Karma and of the oriental esoteric ideals to the needs of daily life and individual development. Courses of lectures on special topics are given from time to time.

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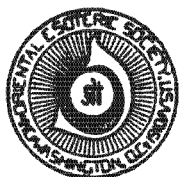
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Service

"A new spirit has arisen in fighting Italy," we read; and we may add the same of all the other countries engaged in the Great War—a spirit of higher ideals, of service, of religious understanding. Amid the shocks and disasters, the horrors and struggles of today, there is already glimpsed by the "seers" and voiced by the press—A NEW SPIRIT.

We observe a widespread interest in all that deals with the future life; and this is natural at a time when the tenure of the life of all hangs upon so frail a thread. For not alone is the life of the soldier who goes into battle threatened, but the sword of Damocles is suspended over us all, and who knows when it may fall? Instinctively we feel this, although we say little about it, not knowing from what quarter the blow will come, nor when. And we have grown this much since last year, that whereas, then, we were uneasy, anxious and complaining, today we are determined, resolute and courageous.

This is *the new spirit* among us; it is born and though still weak is increasing daily "in stature and in favor with God and man."

And the best Service that we, as a Society that stands for Service, can render to the world is to look for this spirit and foster it; to teach those around us to see the positive side of life and of death; to look away from the physical pain of the present towards the heights of freedom to be won for our children after we shall have made the world a "decent place to live in."

You will be among the teachers and leaders of the "Coming Race," each one of you taking that place in the Great Plan for which he is fitted, however exalted or however humble, it matters not.

It is well, therefore, for you to try to understand some of the problems of those who will come to you for help—seeing things from their point of view, as well as from your own—sympathizing with them in their sorrows but uplifting them with the higher vision of the disciple, instilling into their hearts a true and living faith to replace their present morbid fear.

Here are some of the IDEALS and a few warnings that will be useful to you as you work. If you need further help, write in to us your difficulties and we will answer you, privately or through these pages.

The Ideal that we set before the disciple is

TO KNOW GOD AND TO COME INTO CLOSER UNION WITH HIM and with all Good; this is the end and aim of our earthly life. When the disciple knows that GOD is and that He is Good, there will flow from him, whatever his words, an influence of positive helpfulness.

If you can inspire but one fainting soul with desire for the knowledge of Good and belief in It, you will not have lived in vain.

This KNOWLEDGE, however, must not be sought with a view to gaining something for ourselves in any way, but for its own sake. We seek to approach the Light—not because we wish it to shine upon us, or even in order to secure its aid to enlighten our minds, however desirable that may be—we seek the Light for its own sake, because it is THE LIGHT and because we are flames kindled from that LIGHT. If we become wise in consequence we give thanks; but we do not ask for anything. The Father knows what we have need of. We rest upon Him.

The point of view of the Society is well set forth in our beautiful Ritual of Initiation:

"He who comes to us as a student must be ready at any moment to sacrifice his desire for knowledge to his desire for Service. This is the Law, for all true knowledge comes, not by mental effort, tho' this is good; not by a strong Will, tho' this is indispensable; nor yet by the relinquishment of self and all selfish desires, tho' this is a necessary step. True knowledge is borne in upon the soul in those moments of active service, when all thought of growth, attainment or sacrifice, is lost, and the heart acts in accord with its truest nature, in harmony with the Great Heart of the Universe. He who is actuated by the desire for knowledge alone, he who *will attain, in spite of everything*, is closing the door to his future advancement along the True Path. The humble alone can learn, the obedient alone can command, the silent alone may speak on the Heights."

The entrance to the lower or left-hand path, on the contrary, is always alluring and full of promises to the one who is looking for something for himself—who is seeking attainment, illumination, realization or perhaps some worldly end. It may, however, be readily known and distinguished from the True Path by its lower ideals and aims. It shows invariably one (or both) of two characteristics:

1. It flatters the inquirer, insinuating, suggesting or openly declaring to him that he is, or will become, some great thing. Thus it fosters his pride and egotism while at the same time arousing his jealousy of others and causing him to eventually become hostile and malignant towards those who are, or seem to be, a step above him.

The Masters never flatter and rarely praise. They point out, in no uncertain terms, the faults of the disciple (if They consider, in Their Wisdom, that he is worthy of correction) and because They love him, They chasten him.

2. The Left-hand path also makes a point oftentimes of money success, and promises the realization of worldly ambitions or power over other men.

Self-sufficiency and self-seeking are the prime movers in this path, although their outward signs are so subtle as to be sometimes mistaken for those of an "Angel of Light." One, or both, of these are dragging down into Black Magic hundreds and thousands of unsuspecting souls today—excellent persons otherwise, who have never been taught the danger of the situation in which they stand, or how to avoid it.

The Esoteric *Ideal of Life* is Service. The Path of Devotion should only be embraced when we are no longer bound by our outer conditions (not because we have turned our back upon them, but because we have fulfilled them and so they have fallen from us); when financial matters no longer trouble us because we have the power of adjusting our affairs so as to have enough at all times for whatever work we have to do without superfluity or debt; when we have no overmastering desires—for love, or knowledge, or wealth or powers, for attainment or realization—when our outer worldly life is in order so as to be one Great Song for ourselves and all about us; when our intellectual knots are all untied and loosened; when our emotions are under control; when the suffering of our brothers does not demand, as at present, our whole attention—then we may aspire to Bhakti Yoga. But at present it cannot safely be done.

Our *Ideal as a Society* is not to attain to greatness, riches, honor, or even to Realization. It is rather to form, in our humble way, a Guardian Wall, to aid, uplift and protect humanity. Whether or no the Great Power gives us individually "Realization" is second with us to Service. Indeed we are not thinking of ourselves in the matter at all.

And if we need a test to assure ourselves that we are not self-deceived but that we are indeed progressing in the path, we find it in "a steady growth in efficiency," and the consequent enlargement of the scope of our life activities.

All of those who work consistently and faithfully with us, following out in their lives the teachings of the BULLETIN week by week, grow ever stronger, more joyous and more beloved. They attain gradually to the satisfactory, certain and final solution of all theoretical and practical problems of importance to themselves; they become able to make their lives count for as much as possible in the world-movement; and they grow greater in influence with all men. All these outer consequences are the signs of their spiritual growth, and show conclusively that they are becoming poised and balanced on all the planes of their being.

One of the best proofs of the disciple is his steady, continuous advance—not in wealth or worldly power, but in efficiency, in influ-

ence and in independence of outer conditions and triumph over them.

This is an outward and visible sign of inward spiritual growth. As the inner, so the outer; if then we would gain Peace or any other blessing in our environment, we must first begin cultivating Peace within our own souls.

HE WHO FEELS HIS HEART BEAT PEACEFULLY
HE SHALL HAVE PEACE.

NOTICE

There is an opening at the Headquarters for an O. E. S. Student who is a typist, or for a person who is in harmony with the O. E. S. teachings and who is willing to assist in Secretarial Work. Anyone to whom this opportunity appeals should write in for terms and further particulars.

THE PATH OF PROBATION

The rank and file of humanity are content to ascend the mount of Evolution by the long and circuitous path, impelled onward by the force of the Universal Life.

But here and there we find a great soul, who, not content to receive all and give little, feels within him a great love and yearning to aid somewhat the flow of this wondrous life, to give himself unreservedly to the service of the Great Power and of his fellow-men.

To such we say: The Path of Probation upon which you would enter is steep but glorious, it leads to the summit by the shortest way which is safe to follow.

It has five qualifications or stages of moral growth:

1. The first of these stages brings him experiences which teach him the impermanence of earthly aims; to live, not in the present, nor in the future, but in the Eternal.

2. He next learns to be indifferent to the fruits of his own actions; with humility recognizing that it is God alone who gives the increase.

3. From out of humility comes control of mind, thought and conduct, tolerance, endurance, concentrated effort.

4. And back of all these efforts there burns ever brighter and stronger an intense desire for a closer union with the Highest.

5. In the fifth stage all his experiences tend to strengthen his Will-Power, so that he may triumph over the lower nature, and have the power to open wide the first of the gates which lead to Wisdom.

MEDITATION

Does man's life begin at birth? No, it does but continue what has always been. Aeons and aeons ago, there came forth from the Creator a Divine Germ; for long ages it has involved—descended into matter—now it is evolving, consciously learning from every experience, whether of pleasure or of pain, and is returning to the realm of spirit, bearing with it the treasures of its varied experiences.

Religion has always put forward the view that man's nature is from above as well as from below. His body, it is true, has been prepared by evolution through all the kingdoms, mineral, vegetable and animal; it is subject to change and is mortal. But not so the informing spirit, the Ego; this is individual and never dies: it is, indeed, that vital undulation which comes forth from Nirvana and after a series of trials and transformations lasting throughout one Manvantara, returns thither.

Marsland. "First Principles of Esoterism."

IMMORTALITY

1. Is there a possible link between us and *that* which reaches so far beyond all that we can even conceive? Or is there Heaven above and Earth beneath, and between "a great gulf fixed?"
2. There is between God and Man a great gulf truly, but the space has been bridged; there is a ladder thronged with Beings, like ourselves, who have been men, but are now on their way, advancing step by step towards Godhead, as we ourselves are climbing towards Them.
3. Thus each one of us finds himself a link in a *grand chain*, which reaches upward and ever upward to the Heights.
4. And the destiny of Man is that glorious one of rising, step by step to the sun-lit heights of Immortality and of Godhead.
O. E. S. Bulletin, March 19, 1906.
5. He, the Highest Person, who is awake in us while we are asleep, shaping one lovely sight after another, that indeed is the Bright, that is Brahman, that alone is called the immortal.
Katha-Upanishad II. v. 8.
6. When all desires that dwell in the heart cease, then the mortal becomes immortal, and obtains Brahman.
Katha-Upanishad, II, vi. 14.
7. So sometimes comes to soul and sense
The feeling which is evidence
That very near about us lies
The realm of spiritual mysteries.
The sphere of the supernal powers
Impinges on this world of ours.

Whittier, The Meeting.

The happy Warrior

Who is the happy Warrior? Who is he
That every man in arms should wish to be?
It is the generous Spirit, who, when brought
Among the tasks of real life, hath wrought
Upon the plan that pleased his boyish thought:
Whose high endeavors are an inward light
That makes the path before him always bright:
Who, with a natural instinct to discern
Abides by this resolve, and stops not there,
But makes his moral being his prime care;
Who, doomed to go in company with Pain
And Fear, and Bloodshed, miserable train!
Turns his necessity to glorious gain;
In face of these doth exercise a power
Which is our human nature's highest dower;
Controls them and subdues, transmutes, bereaves
Of their bad influence, and their good receives.

'Tis, finally, the Man, who, lifted high,
Conspicuous object in a Nation's eye,—
Or left unthought of in obscurity,—
Prosperous or adverse, to his wish or not,
Who, with a toward or untoward lot,
Plays, in the many games of life, that one
Where what he most doth value must be won:
Whom neither shape of danger can dismay,
Nor thought of tender happiness betray;
Who, not content that former worth stand fast,
Looks forward, persevering to the last
From well to better, daily self-surpass:
Who, whether praise of him must walk the earth
Forever, and to noble deeds give birth,
Or he must fall, to sleep without his fame,
And leave a dead unprofitable name—
Finds comfort in himself and in his cause;
And, while the mortal mist is gathering, draws
His breath in confidence of Heaven's applause;
This is the happy Warrior: this is He
That every man in arms should wish to be.

Wordsworth.

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BY AGNES E. MARSLAND

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They contain also much valuable teaching on the relations and responsibilities of parents to children, especially infants, whose fretfulness and pains are so baffling and ordinarily so little understood.

Everything which happens around us produces its effect upon us, especially when children. An accident, when seen or even talked about, impresses upon the sub-conscious mind a vivid picture of fear, which sooner or later will manifest in some form of inharmony. Everyone should learn to remove these impressions.

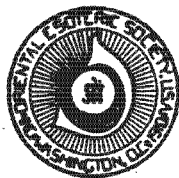
On account of the valuable character of the work and the great need which exists for this particular instruction, I am issuing the lessons at a merely nominal rate; at the end of the course all those who have followed it with interest should be in a position to commence to do good work.

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The Commandment of the New Era

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

"By this shall all men know that ye are my disciples, if ye have love one to another."

Some two thousand years ago a Great Soul used these words to describe the Law of Love which He then declared would distinguish His disciples from other men upon earth. And doubtless in those early days when the Revelation was fresh in their minds, the spirit of love did mark the lives of Christians—the New Commandment was understood and obeyed.

But as time went by, and Christianity became an organized religion, men fell back into the easier path of selfishness, so that even their love became tainted with it; and in this path the mass of men are walking today; loving those who contribute to their pleasure or comfort or gain, hating those who stand in the way of these.

Then comes The War, this "Wonderful" War, as one of my correspondents calls it, and turns the searchlight on to the ideals and basic principles of life bringing out in the highlights the essentials of living, casting into the shadow all non-essentials and thus helping us to readjust our sense of proportions; to clarify our conceptions of right; to stimulate our will and determination that we may attain to the heights on which the light glistens—suspended though they appear between earth and heaven.

What are some of the conceptions that we now clearly view and reject as unworthy and impossible? Now that we are awakened we see that wherever there is injustice or tyranny there cannot be an enduring peace:

Physical might uncontrolled by morality is contrary to the Law of Love. *Brute-force must no longer be deified*; for our God is a God of Love.

The right of the strong to be masters of the weak is another phase of this same idea, and it also stands condemned by the New Commandment which shows all men as brothers, privileged to love and aid each other.

Selfishness which blunts the sense of honor and of moral obligation is rejected.

The insolence that comes of pride of blood, or worse still, *pride of money* and the pomp that money brings are seen to be ignoble.

The *consuming vanity and pride that strut and swagger* are equally to be repudiated; for Love sees ever the GOOD that shines in other men and is not occupied in vaunting its own virtues.

A belief that we are a superior race (or a superior class) set apart from the others, must be held in check. For the truly great are always the last to discover any special good in themselves.

Acquisition regardless of justice, morality or rights of others follows in the train of all of these false standards subordinating every noble instinct to the heartless materialism of the "superior" class.

At the present time our Searchlight is turned upon our opponent in "The War" and we condemn all these faults as we see them embodied in his actions.

We have not yet begun to look at the more subtle phases of the same problems as applied to ourselves; but when we do we shall be surprised to discover much work to do at home and little need for a self-righteous attitude.

We do not, it is true, *deify* brute-force; but many households and houses of business are run as if we did. The man looks upon his wife (or his employe) as an inferior to be ruled over by himself a superior; it matters not whether we consider the rich and the poor, capital and labor, white and colored, or any other pair of units there is always one of each pair that believes itself to be superior to the other and that treats the other with more or less insolence, selfishness and disregard of truth. From this feeling of self-satisfaction and pride are born all the lower standards of which we complain: repudiation of promises, lack of conscience, disregard of justice, hypocrisy, bad faith.

Now that the Great War has shown us these failings in others, let us have the courage to apply the lesson to ourselves and root them out of our individual lives. For the present struggle is not just what it appears upon the surface to be; it is much more! The Whole Race is in the throes of THE GREAT DECISION; either we shall remain selfish, loving our friend and hating our enemy, or we shall emerge victorious! not only over the enemy as seen in other men, but also (which is still more important if possible) over the enemy hidden in our own hearts.

Then, and only then, shall we be sure of an enduring peace. Because so long as the present low standard of love and brotherhood is allowed and blinked at by the general public, there will be injustice and this cannot harmonize with peace.

The Love that is spoken of in the "Commandment" is often known by the name "Brotherhood" in so far as it deals with the duty of each one of us to all other men; its characteristics are wide and universal: benevolence, peace, generosity, trust, respect, compassion, magnanimity, forbearance, fidelity, patience and many other similar ones. It is greater and broader than any personal love that

we may have for an individual; it must be broad enough to see the lovable side in the most apparently unlovable; it must be able to appreciate the difficulties and obstacles of the most unfortunate; to make allowances for the weakest.

As we cultivate this all-embracing Love, our selfishness will fall from us; we shall rise to a higher plane of feeling and of service; we shall love because we *are* love and not by reason of the attraction of the loved-one. Thus our lives will grow in usefulness and in freedom.

For the net value of a life can be seen in its overflow. Many men work hard early and late—for themselves and their families; and they receive their reward. If, however, they have little or no activity except that which is more or less selfish, when the scales are balanced, the receipts about equal the outlay and the world is neither richer nor poorer for their presence in it.

Others, on the contrary, spend a large proportion of their energies in work for the upliftment of mankind which brings them personally neither honor nor fame, emolument nor a life of ease. These are keeping the New Commandment for they are living the Law of Love.

Divide up your past years in three, and examine impartially the last third. Note where your life has touched the lives of other souls on earth. Have you done them good or ill? Has your touch given life or has it quenched it?

The touch of the disciple gives life, and power, and peace where it falls.

"The stream of superhuman knowledge thou hast won, must, from thyself, the channel of Alaya, be poured forth into another bed; its pure fresh waters must be used to sweeten make the ocean's bitter waves—that mighty sea of sorrow formed of the tears of men."

So is the life of the disciple of the Masters of compassion.

THE LOTUS BLOOM

"Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air." "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

Sc, with one voice, do all great teachers point us to the true nature of that growth for which we hunger. Hunger not, they say, do but plant the seed and leave it in the dark, the unconscious; wait in patience, days, weeks, years perhaps, for, in the spiritual world, time is not, "A thousand years in thy sight are but as yesterday." Wait, open your soul to the eternal; and, as the love

of personality fades out in your heart, so does your plant grow in beauty and luxuriance.

Root out the giant weed of personality, this is the great foe of the disciple, it separates him from his fellow-man; it would have him believe that he is greater, better, wiser than his neighbor, that he should strive for growth for himself; it urges him on ever towards knowledge, attainment, which shall raise him above the ordinary man about him. Personality is love of this present world, as if there were no other or higher life.

"Let thy soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun."

"Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye."

"But let each burning human tear drop on thy heart and there remain. . . . These tears are the streams that irrigate the fields of charity immortal."

"'Tis on such soil that grows the midnight blossom" of the hidden wisdom, the peace and bliss of the eternal.

THE GLEAM

The Gleam is the great light of the spirit that illumines those fortunate souls who are able to perceive it; those who are gifted with the poetic faculties in whatever form of art. Only a few are so fortunate as to have been born with these faculties by which it may be recognized, already strong; but in youth, which is closer to the realm of the spirit, it is always apparent in the poetic faculties of childhood. These faculties can be made to grow and beautify in later life, therefore Merlin, the Master, urges:

"O young Mariner,
Down to the haven,
Call your companions,
Launch your vessel,
And crowd your canvas,
And, ere it vanishes
Over the margin,
After it, follow it,
Follow The Gleam."

This opportunity, which presents itself to all, but is recognized by so few, if faithfully followed while there is time, leads on to the Heights, but if it escapes through inaction, indifference, or ignorance, it may take many lifetimes before it will again be perceived. Therefore on those who are so fortunate as to perceive The Gleam lies the necessity and the duty of cultivating it, following it, ere it vanishes over the margin.

MEDITATION

Faith in Immortality comes through looking on the invisible, for invisible things are immortal. The real and lasting thing in a home is the bond of love, not the material of the house or its furnishings.

The visible is but a symbol of the invisible. The figures of an equation, in so far as they are figures, do not state a truth. They are the symbols of the truth which is in the mind. So is the Lord's Prayer the same prayer in whatever language it may be written.

The visible is destructible, while the invisible is everlasting. The works of art of the ancients are in ruins, but the beauty which they interpreted will last forever.

If we have faith in a future immortality, surely we must experience and be conscious of the present immortality. And we must build a *faith*, not a mere opinion that there is immortality—a faith established by the constant realization that material things are temporal and that the immaterial is everlasting.

"We are now immortal and living with the Immortals. And he who forms the habit of looking on the invisible realities veiled behind the visible symbols, will not lose the vision when the veil is taken away."

FAITH IN IMMORTALITY

1. By the law of evolution everything that is evil has within itself the germ of its own destruction.
2. Everything that is good has in it the seed of immortality.
3. Everything evil is inharmonious and sets itself against the Kosmic Law. It is therefore sooner or later broken up by that Law.
4. The whole drift of my education goes to persuade me that the world of our consciousness is only one out of the many worlds of consciousness that exist and that those other worlds must contain experiences which have a meaning for our life also; and that although in the main their experiences and those of this world keep discrete, yet the two become continuous at certain points, and higher energies filter in. *James, Varieties of Religious Experience.*
5. Man is a stream whose source is hidden. Our being is descending into us from we know not whence. . . .
Emerson, The Over-Soul.
6. Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar.
Wordsworth, Intimations of Immortality.
7. Eternity may be but an endless series of those migrations which men call deaths.

Ubyself in Control

Know the Self to be sitting in the chariot, the body to be the chariot, the intellect the charioteer, and the mind the reins.

The senses they call the horses, the objects of the senses their roads. When he (the Highest Self) is in union with the body, the senses, and the mind, then wise people call him the Enjoyer.

He who has no understanding and whose mind (the reins) is never firmly held, his senses (horses) are unmanageable, like vicious horses of a charioteer.

But he who has understanding and whose mind is always firmly held, his senses are under control, like good horses of a charioteer.

He who has no understanding, who is unmindful and always impure, never reaches that place, but enters into the round of births.

But he who has understanding, who is mindful and always pure, reaches indeed that place whence he is not born again.

But he who has understanding for his charioteer, and who holds the reins of the mind, he reaches the end of his journey, and that is the highest place.

From the Katha-Upanishad.

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OF THE

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EDITED BY

AGNES E. MARSLAND



SLOGAN
TO RISE BY RAISING OTHERS

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2. Corresponding Members who desire more advanced instruction and who are in good standing are eligible for Active Membership.

3. Active Members are required to pass an initiatory examination in person, or if at a distance, in writing.

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5. Every Active Member of the Society must be willing to obey strictly the General Regulations governing it.

6. Active Members are required, unless unavoidably prevented by distance or otherwise, to be present at the meetings held by the Society for study.

7. Every Active Member must make an offering to the Society upon his initiation, the amount of which is voluntary. The regular dues are: Active Members, \$1.00 a month, due on the first day of each month. Members not residing within reach of a branch, \$1.00 a month, due from October 1st to June 1st, inclusive. (\$9.00.)

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The Material Universe.

The Material Universe is the apparent body of God. It is that aspect of Infinity which makes its presence felt by mankind, in an appeal to his physical senses. The expression, apparent body, is used here in order that the student may not gain the idea that the Absolute can have any limiting vehicle; for the Absolute is unlimited in all ways. To consider that It had a body in the sense that man has a physical body, would be to imagine an impossibility; to clothe the limitless within bounds.

Returning to our subject, the Material Universe, let us consider the ways in which it makes itself manifest as the vehicle of Divinity. Mankind in his lower stages of development becomes conscious of things only by contact through his five lower senses. These lower senses are all operated upon by vibrations of either the physical or aetherial planes. If an individual soul were born in space, there being nothing for it to touch, taste, smell, see or hear, unless it had had previous experiences, it would remain in a state of absolute quiescence. It must gain its first knowledge by the coarser vibrations of the physical and the aetherial. It is true that the soul, being the direct medium between the Spirit and the lower man, possesses all knowledge potentially; but this knowledge is contained in the spirit above or in the universal, and is not manifested in the consciousness of the individual soul until developed by experience. After the soul has become familiar with these vibrations *i. e.*, interpreted them rightly, assimilated their knowledge and extracted from them their true meanings, it will gradually learn by correspondence, by harmonic sympathetic vibrations to perceive those of a higher or finer nature.

Let us stop for a moment to make clear the meaning of sympathetic and harmonic vibrations in the sense they are used here. In music, which is always vibratory, a combination of sounds that is pleasing to the ear, is called harmonious. True harmony is caused by certain relative notes of the scale called a chord. The principal major chord is formed of the first, third, fifth and eighth notes of the scale; the eighth being the first of the higher octave. If a certain note is struck on a stringed instrument, the same note an octave higher will vibrate sympathetically, as will in a less degree

its third and fifth of both octaves. This will give the student an inkling of the meaning of sympathetic, harmonic vibrations; and from this he may deduce the process which the soul goes through in rising from the lower coarser vibrations to the finer ones. However it is necessary to strike the chord on the lower keys in order that the process of vibration may begin. So also is it necessary that the soul may have its experiences on the lower planes in order that it may through them reach the higher. The analogy is fairly close but, like all illustrations drawn from dissimilar sources, it cannot be carried too far without causing confusion.

The necessity of the physical is shown by the above. We cannot doubt that the Absolute, being Wisdom Itself and Love Itself, has regulated these coarser vibrations in such a way that the soul shall receive its gain in the most advantageous manner. The soul, however, having once embarked upon its journey, has separated itself as it were from the realm of homogeneous spirit substance, and has become an entity, an individuality, an embryo god, and as such has the right of free choice in its own development. As it listens to the pure harmonies, distrusts discord and pins its faith to the finer and higher ideals, so will its advancement be. When it strays from this course, the resultant discord will react upon itself as all inharmony reacts; the contradictory vibrations will kill themselves, causing much suffering and pain to him who has built them into his nature.

Have you ever listened to a factory whistle—or a boat or train whistle—from a distance, and noted how beautiful is the sound from that distance? Yet how ugly and distressing is that same sound when near by. The reason for that lies in this same law. The vibrations of a steam whistle are of many rates, varying through a gamut of sub-tones. When heard from near by these all register upon the ear. Those vibratory waves which do not harmonize, after having travelled a short distance, neutralize each other and cease to exist. On the other hand, the harmonic vibrations supplement each other and continue many times as far.

From the foregoing it is evident that the purpose of the Material Universe is for the benefit of the evolving soul; it acts as a medium for the coarser vibrations of the Universal Symphony. What then, may be asked, is the reason that these vibrations may not be begun on a finer scale? Is it not possible, even reasonable, in consideration of the principle of vibrations heretofore described, that the vibrations have been started in the higher realms and have developed downward until the lower chords have been reached? This is exactly what has happened in the past history of the race, except that instead of being an unguided impulse, it has been governed by those guardians of our development who continually watch along our way.

The descent has been of undifferentiated substance, primordial Spirit-Soul-Mind triplicity. The ascent will be through the Mind-Soul-Spirit triplicity developing the individual man, the ego. The first being comes forth from The Creator insensate, with the potentiality of its Godhood, but inorganic; a mass of Spirit Substance. The latter returns to him who sent it out, differentiated, individualized, conscious, and ready to enter into that which is indescribable, and unimagined to us here and now, and which we can only consider as infinite bliss.

This then is the purpose of the Material Universe, which is the body of God and yet is not God. For God is that which is limitless and to postulate parts would be to limit. Yet God is ALL, therefore The Universe cannot exist outside of God which is All. This is the riddle which cannot be read by the finite mind, but can be comprehended by the Spirit. Seek ye there for its answer.

When night has come, the stars in splendor show
 Their jeweled faces from the radiant sphere
 And look in quietude on those below
 Who in their toil, forget that God is near.
 And such a star is man; when he has viewed
 The state above the woes and cares of life.
 He shall look back with peace and love imbued
 To render aid to those who are at strife.

—*Adelphus.*

ASTROLOGICAL BOOK LIST

(Prices subject to change without notice)

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MEDITATION

The result of law inviolate is perfection—right—negative happiness. The result of law violate is imperfection, wrong, positive pain. Through the impediments afforded by the number, complexity, and substantiality of the laws of organic life and matter, the violation of law is rendered to a certain extent practicable. Thus pain, which in the inorganic life is impossible, is possible in the organic.

But to what good end is pain thus rendered possible?

All things are either good or bad by comparison. A sufficient analysis will show that pleasure, in all cases, is but the contrast to pain. *Positive* pleasure is a mere idea. To be happy at any one point we must have suffered at the same. Never to suffer would have been never to have been blessed. But it has been shown that, in the inorganic life, pain cannot be; thus the necessity for the organic. The pain of the primitive life of Earth is the sole basis of the bliss of the ultimate life in Heaven.

—Edgar Allan Poe.

PLEASURE AND PAIN

1. The disciple takes equally praise and reproach, pleasure and pain, as sign posts, torches in the hand of others to light him on his way.
2. The purified intellect learns to disregard the forms, and piercing through the veils seeks the source of their being, and thus allows not pleasure or pain to divert its quest.
3. In harmony with the One Life, the aspirant becomes harmonious to all. He "is alike to foe and friend, and also in fame and ignominy, balanced in cold and heat, pleasures and pain."
—*Studies in the Bhavagad Gita.*
4. No man desires to see that light which illumines the spaceless soul until pain and sorrow and despair have driven him away from the life of ordinary humanity.
5. First he wears out pleasure; then he wears out pain—till, at last, his eyes become incapable of tears.
6. To suffer either pleasure or pain, causes a vivid vibration which is, to the consciousness of man, life.

—*Light on the Path.*

7. Eterne alternation
Now follows, now flies,
And under pain, pleasure
Under pleasure, pain lies.

—Emerson—*The Sphinx.*

Ballade of the Brave.

Prate not to me of weaklings, who
Lament this life and naught achieve.
I hymn the vast and valiant crew
Of those who have scant time to grieve;
Firm-set their fortunes to retrieve,
They sing for luck a lusty stave,
The world's staunch workers, by your leave,
This is the ballade of the brave.

Wan women, steel to staggering blows;
White souls from many a nether place;
The humble heroes and the foes
Of sham; the hunters of the base.
The men with missions in their face,
The clan who straighten, heal and save;
The young who think each card an ace,—
This is the ballade of the brave.

Those who with stingless laugh and jest
Sweeten the labor; those who stake
Their all on some sky-reaching quest,
Unconquerable for conscience sake;
The warriors who a last stand make,
Though loss o'erwhelm them, wave on wave;
Smiling, the while their hearts do break,—
This is the ballade of the brave!

Brothers, it is a heavenly stake
Ye play for, goodlier than the grave,
Then play it well, for God's sweet sake,—
This is the ballade of the brave!

—Richard Burton.

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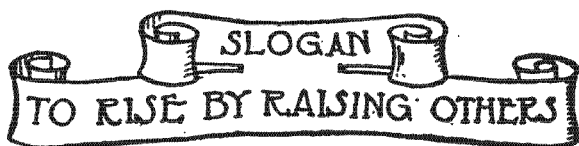
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JUL 29 1918

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AGNES E. MARSLAND



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The Future Life

Into the Silent Land!
Ah! who shall lead us thither?
Clouds in the evening sky more darkly gather,
And shattered wrecks lie thicker on the strand.
Who leads us with a gentle hand
Thither, oh, thither,
Into the Silent Land?
Into the Silent Land!
To you, ye boundless regions
Of all perfection! Tender morning-visions
Of beauteous souls! The Future's pledge and band!
Who in Life's battle firm doth stand,
Shall bear Hope's tender blossoms
Into the Silent Land!

Translated by LONGFELLOW.

It is true that he who tries to live his life here below along lines of Divine Principle, takes no thought of the future; he feels the future will take proper care of him and this intuition affords him all the satisfaction he needs. The present life is of greater import for all of us than the future, for the present throws its rays or shadows far into the distant aeons and it is true in more than one sense that the future takes shape from the present.

Nevertheless man tries to peer into the unknown future and the question "If a man die, shall he live again?" is uppermost to-day in the minds of thinking men and women throughout the world. The heart of the investigator of psychic phenomena throbs audibly whenever his researches lead him for the first time near to the borderland of the invisible; and though we countenance in no way whatever the negative path and practices of mediumship we accept these endeavors to unravel the mysteries of the beyond as proof of this vital interest. The uncertainty of death fills man's heart with fear, he dislikes thinking of death and yet the tolling of the funeral-bell reminds him of life's brevity most every day and even a cursory glance over the daily news in these trying times may

vividly fasten the dreary truth upon his mind that the work of the Angel of Death is never done.

This fear of death must be overcome; the doubts about the future life vanish and melt away. Both of these are present problems to be solved courageously by every individual. Fear is but the natural product and outcome of one's own deficient and incomplete imaginations and thoughts; it may be banished by any individual through right knowledge. Doubts are the children of one's fear, the miserable creatures of one's belief in or adherence to distorted presentations of truth; doubts may be dispelled by refusing to lend one's ear to mere negations and by opening the heart and mind to positive rays of Truth as flowers open their petals eagerly to the nourishing dew and the life-imparting beams from above.

Man is a Threefold or Triune Being, the true image of His Creator. Ancient Teachings speak of more than one death; the Beloved Lord, for example, spoke to one invited to join His inner circle the significant words: "Let the dead bury their dead, but go thou and preach the kingdom of God." Yet, what concerns us at present, relates solely to physical death, that strange process setting in as soon as the lower life-forces cease to be active in the myriads of body-cells.

At death, only gross matter dies, disintegrates. All the finer substances survive physical dissolution. Man as a disembodied being still expresses, after death, the characteristics of his past earth-life, not alone because the finer astral and spiritual substances are now as formerly the proper vehicles for the manifestation of his individuality, but also because through the contact with gross matter his higher life or being was able to transform part of the gross elemental matter into a new and higher substance. Man dies not to himself, he remains essentially as he was. Death will not change his character or True Self a particle. We may look at death as the natural or ordinary means of entering and coming consciously in contact with the less gross plane of existence. As man withdraws from the physical realm he gives back to earth the physical atoms composing his physical structure and experiences in truth what Longfellow boldly proclaimed to a materialistic world: "Dust thou art, to dust returnest, was *not* spoken of the soul."

It is strange that we find men in every part of the globe who compel themselves to believe that death ends all. A belief that merely negates and denies is powerless to impart hope or happiness to man. A doctrine that grants the spiritual activities of man supreme power over physical conditions and nevertheless declares these less powerful than the physical conditions at the time of death, is illogical and contradicts its own premises. Having once granted the trinity of man to be an indisputable fact, we are in reason and justice bound to grant it forever. Man is a Threefold Being now and after death; he never is Spirit and Soul without expression or

form. To think of man after physical death without a body, is an illusory idea. So is the fallacious theory that accords to physical death the ability and power to stop abruptly all psychic and spiritual activity in man. If this were so the Higher would be subjected to the lower; the Creator to the created thing! Such a conception is not only illogical, but what is worse, discloses perversive reasoning.

The Body as the expression of the Higher Divine Life-Forces of Spirit and Soul is subject to growth. Growth includes beginning, change, transformation of various kinds and degree. The whole Universe as the expression of the Creator's Divine Life, of His Glory, Goodness, Beauty, Truth and Wisdom, is subject to change and transformation. At death, the formative principles that evolved the physical structure, remain intact and ever-active. Physical death produces a change or transformation of Body-Expression, that is all. The Great Teacher, St. Paul, voices the same truth saying in one of his epistles: "There is a natural body, and there is a spiritual BODY." Nature itself also discloses to every intelligent observer that death never means extinction of LIFE, but rather a change in bodily manifestations. The caterpillar evolving into a butterfly reveals the continuity of life in spite of bodily transformations. The death of the caterpillar is the birth of the butterfly. The new body is also more beautiful, delicate and immeasurably more active than the old. It moves freely in air and sunshine and dwells among flowers in garden and meadow. Compared to the caterpillar's existence, the butterfly lives indeed a larger, better, more real life. This is all in accordance with the Divine Law, for the Greater is always more real than the less great; the Higher always more beautiful than the lower.

The SUPREME LORD rules the visible and invisible universe. The invisible is more real than the visible because finer, that is, endowed with mightier forces. Life beyond the physical likewise is more real, more beautiful, more bliss-imparting, because higher and finer, than all expressions of terrestrial life.

The term "invisible Life" should present no difficulty to our understanding inasmuch as even of the physically manifested world only a very small fraction ever can become visible to man. The starry sky is peopled with suns, comets, planets, asteroids still invisible. The new brilliant star "Nova Aquilae" blazing forth in the constellation of Aquila as a star of the first magnitude, in fact at one time as the third brightest star in the northern sky, was invisible and unknown even to astrologers but a few weeks ago. Ether, that strange medium filling all space, though invisible, is yet the vehicle for light and radiant heat vibrations as well as for electric action of whatever kind. Atoms, electrons and ions work unnoticed and unseen by man. All growth is a hidden, invisible process. The vibrations above and below certain octaves remain unperceived by our ear. Man's intellectual activities are normally invisible. We

see and know very little of the Macrocosm or Universe and see and know little of our own complex being and existence and yet we nevertheless believe and know that the great unseen expanse of the Universe and the unseen activities of our own complex being are real. It is therefore quite normal for every being endowed with reason to believe in the reality of the Invisible.

The Invisible is actually existent and resplendent with majestic glory. It stands to reason that the POWER governing the Invisible or the Motive Force of the Invisible must of necessity be also invisible and that the REALM of the Directing Intelligence or Force of forces must of necessity be also immeasurably more real than any lower realm or plane of existence.

Life thus never ends but continues on from lesser to greater realities. As the physical body enabled us to take part in all worldly affairs here below, so does the "invisible" body enable us to participate in the affairs of the higher, truer and more beautiful life. We die to the lesser and are born, as it were, into the higher existence.

The argumentative method of imparting truth is of great worth in all teaching, yet sceptics often doubt any statement however logical and true. In leading others on the path of truth we therefore demand of the aspirants continuous exertion of their own reasoning power. No assent to truth is of any worth unless substantiated by reason. Continued reasoning, however, leads the upright doubter always truth-ward. Faithful seeking after truth, right reasoning and perseverance in holding fast to the BEST one already knows to be good, beautiful and true, will in time bring the blessed conviction of the THINGS THAT ARE as the just reward of one's own mental labors. Reason always exerts itself whenever man affirms his disbelief in the reality of the life beyond, for it is utterly impossible for man to prove his belief in his non-existence after death and there are many moments when even the hardened cynic wavers between belief and unbelief.

We hold therefore that any man able to reason, will finally come to assent to the following facts:

1. Man is too gloriously endowed for life here below to afford him all the progress his being is able to attain.
2. Man is a threefold being: Spirit, Soul, Body. The body is the outer expression of the inner, higher life, by means of which man comes to know the created universe, the visible expression of the Divine.
3. Man is therefore essentially a spiritual being, his inner life energizes, governs and directs the body.
4. Man at death withdraws from the outerworld, that is, his inner life ceases to express itself outwardly.
5. Man after death thus lives essentially a superphysical and a spiritual life.

6. Man's being after death remains threefold. Physical matter is the product of the infinite combinations of invisible elements, that is, of spirit-matter. This invisible essence contains the formative principles of the higher invisible body, this higher body being in like manner as the physical body the outward expression of the Spirit-Life.
7. Man's death is therefore in truth but a transition from the grosser to the finer, from the less real to the more real, from the visible creation to that world, which, because of its finer matter, must always be invisible to ordinary man.

Conscious existence after death does not necessarily mean "immortality." Immortality is more than the mere possessing of a spirit-body. Life after death again does not involve identical conditions for all; the law "above as below" discloses the justice as well as the mercy and goodness of Him, Who rules all spheres.

Inasmuch as "immortality" makes reference to a state more exalted than mere existence after death, we intend to dwell upon this subject in a later issue.

BASIL HELVETIUS.

ESOTERISM IN MODERN PHILOSOPHY

The soul is. Under all this running sea of circumstances, whose waters ebb and flow with perfect balance, lies the aboriginal Abyss of real Being. Existence, or God, is not a relation or a part, but the whole. Being is the vast affirmative, excluding negation, self-balanced, and swallowing up all relations, parts and times within itself. Nature, truth, virtue, are the influx from thence. Vice is the absence or departure of the same. Nothing, Falsehood, may indeed stand as the great Night or shade on which as a back-ground the universe paints itself forth, but no fact is begotten by it; it cannot work, for it is not. It cannot work any good, it cannot work any harm. It is harm inasmuch as it is worse not to be than to be.

Emerson—Compensation.

We are with those whom we have lost in material form, and far, far nearer to them now than when they were alive. And it is not only in the fancy of the Devachani, as some may imagine, but in reality. For pure, divine love is not merely the blossom of a human heart, but has its roots in eternity. Spiritual holy love is immortal, and Karma brings sooner or later all those who loved each other with such a spiritual affection to incarnate once more in the same family group.

Blavatsky, Key to Theosophy.

NOTICE.

The BULLETIN takes a vacation of five weeks in August; the next number will be issued September 6.

MEDITATION

Does not human life present itself also under these four phases or successive transformations—birth, life, death, immortality? As a fact, death can be no more an absolute end than birth is a real beginning. Birth proves the pre-existence of the human being, since nothing is produced from nothing, and death proves immortality, since being can no more cease to be being than nothingness can cease to be nothingness. Being and nothingness are two absolutely irreconcilable ideas, with this difference, that the idea of nothingness, which is altogether negative, issues from the idea itself of being.

All that is proceeds from what has been, and consequently nothing that is can evermore cease to be. The succession of forms is produced by the alternatives of movement; they are the phenomena of life which replace one another without destroying themselves. All things change; nothing perishes. The sun does not die when it vanishes from the horizon; even the most fluidic forms are immortal, subsisting always in the permanence of their *raison d'être*, which is the combination of the light with the aggregated potences of the molecules of the first substances.

Eliphaz Levi.

IMMORTALITY

1. Life is rather a state of embryo, a preparation for life. A man is not completely born until he has passed through death.
Franklin.
2. To me, the eternal existence of my soul is proved from my idea of activity. If I work incessantly till my death, nature is bound to give me another form of existence, when the present can no longer sustain my spirit.
Goethe.
3. Not dead but living ye are to account all those who are slain in the way of God.
Mahomet.
4. Life after death may be said to be a state of consciousness in a body of finer, subtler material, in which we are more or less aware of our environment according to the development of the sense organs of that body.
Amru.
5. Every death necessitates a birth; because existence being indestructible and the change being in form, not in the essence or substance, what leaves this place or body must reappear in some other form and place.
Sister Devamata.
6. It is to a thinking being quite impossible to conceive of himself as non-existent, ceasing to think and live; so far does everyone carry in himself the proof of immortality, and quite spontaneously.
Goethe.
7. What if earth be but the shadow of Heaven, and things therein Each to the other like, more than on earth is thought?

Milton, in "Paradise Lost."



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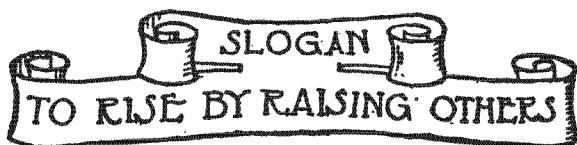
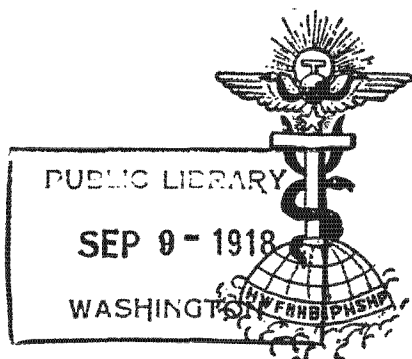
Bulletin

OF THE

Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



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ESOTERISM IN MODERN PHILOSOPHY

R. W. EMERSON

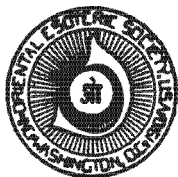
Ineffable is the union of man and God in every act of the soul. The simplest person who in his integrity worships God, becomes God; yet for ever and ever the influx of this better and universal self is new and unsearchable. Ever it inspires awe and astonishment. How dear, how soothing to man, arises the idea of God, peopling the lonely place, effacing the scars of our mistakes and disappointments!

When we have broken our god of tradition and ceased from our god of rhetoric, then may God fire the heart with His presence. It is the doubling of the heart itself, nay, the infinite enlargement of the heart with a power of growth to a new infinity on every side. It inspires in man an infallible trust. He has not the conviction, but the sight, that the best is the true, and may in that thought easily dismiss all particular uncertainties and fears, and adjourn to the sure revelation of time and the solution of his private riddles. He is sure that his welfare is dear to the heart of being.

In the presence of law to his mind he is overflowed with a reliance so universal that it sweeps away all cherished hopes and the most stable projects of mortal condition in its flood. He believes that he cannot escape from his good. The things that are really for thee gravitate to thee. You are running to seek your friend. Let your feet run, but your mind need not. If you do not find him, will you not acquiesce that it is best you should not find him? for there is a power, which as it is in you, is in him also, and could therefore very well bring you together, if it were for the best. You are preparing with eagerness to go and render a service to which your talent and your taste invite you, the love of men and the hope of fame. Has it not occurred to you that you have no right to go, unless you are equally willing to be prevented from going?

O, believe, as thou livest, that every sound that is spoken over the round world, which thou oughtest to hear, will vibrate on thine ear. Every proverb, every book, every byword that belongs to thee for aid or comfort, shall surely come home through open or winding passages. Every friend whom not thy fantastic will but the great and tender heart in thee craveth, shall lock thee in his embrace. And this because the heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninterruptedly an endless circulation through all men, as the water of the globe is all one sea, and, truly seen, its tide is one.

"The Over-soul."



Friendship

Since it is essentially human to love, and since the effects of love are creative and constructive, love must be also an essentially divine attribute, for man is the reflection of his Creator. As love is the source of all attachments, all desires, all Ideals, it is undoubtedly the most potent agency in man's evolution. Man develops a likeness to the object of his love, and as he selects higher objects for his devotion, he is elevated, because a man *desires* that which he loves, and he *attains* that which he desires.

On the relative plane, friendship is love purified and rarefied; purified because earthly love is selfish but earthly friendship is unselfish—rarefied because love is centered and exclusive, while friendship is broadened and diffused.

On the relative plane, love is a stronger volitional agent than friendship, because more intense and productive of keener emotion; but these very qualities render it less constant. In the absolute realm, friendship is transmuted into love, which ceases to be selective, embraces all and becomes constant.

Man being a social animal, gaining his livelihood or pursuing his vocation side by side with other human beings, sharing his thoughts and hopes with them, dependent on them and ministering to them, acquires a habit of dependence on human society that constitutes a deeply-rooted attachment.

When he begins to see things as they really are, and attains a higher viewpoint, when he commences to free himself from attachments to transitory things, he no longer derives the same pleasure from personal contact with others; and as he studies and grows, he discovers that he is alone. Visible friends may be about him, but this does not alter his feeling of complete isolation. For a time this is disconcerting. A habit has been rudely overthrown, and readjustment is necessary. This adjustment comes about naturally and gradually, as he realizes that he has not passed beyond friendship but has just truly reached it and that he is surrounded by invisible friends.

He has lost his attachment to other human beings which made them indispensable to his happiness, but he includes them all in the overflow of universal friendship which incites him to fly on the

wings of the wind when he sees an opportunity to enhance the happiness or well-being of others. He realizes that all visible and invisible things and beings are friendly to him, and he enters into a wide and felicitous association with the whole Cosmos. He is no longer lonely, for he has abandoned his sense of important individuality, and he ceases to watch for reciprocal favors or tokens of appreciation on the part of others. He begins to see that even their slights and exactions play their part in the grand scheme, that everything serves a useful purpose and that the general trend is always onward and upward.

He has lost his attachment for material things which made them essential to his comfort, but he sees in them friendly contributors to the physical welfare of the more highly evolved forms of life. He sees that each plant is developing itself by service—whether it delights the eye by its bloom, supplies food, or furnishes shade and shelter by reaching the stature of a tree. Each rock, each mineral, each metal, each drop of water, each bit of earth, each ray of sunshine, each and every visible thing renders a service of some kind. All these material things, though without volition, manifest friendship and obey the universal law.

The universal friendship is a manifestation of the divine friendship that works behind and through and with the material universe. This divine friendship has its volitional agent in love of so high and pure a nature that it is beyond man's conception, but not till his higher faculties unfold does man perceive this.

As the emancipated man observes the multifold evidences of the universal friendship, his sympathy with the Order of the Universe increases and he gradually comes into communion with the invisible universe which lies behind and directs the visible. The service rendered in the material universe becomes to him an object lesson of the spirit of friendship expressed constantly and everywhere by the invisible intelligences.

Earthly friendship is inspired by similarity of tastes or recognition of more exalted tastes and ideas in another; but it has limitations. Divine friendship is based on a knowledge of possibilities, actualities, and potentialities, and is unlimited.

A true earthly friendship may exist between the great and the lowly; while the humblest human may recognize and enjoy the friendship of the invisible. Friendship must be recognized before it can become operative, and if man rejoices in the discovery of a new earthly friend, how much greater is his appreciation of the universal friendship! Strength is derived from a realization of the existence of loyal and powerful friends, and a man who learns that he may co-ordinate with the universal friendship and who merges his own individuality in it, may render true service.

Friendship must be one of the contributory agencies towards Universality, since it manifests in co-operation. Its expression is a rendering of service and the acceptance of it. Service may be achieved in two ways—by carrying out instructions, or by anticipating and producing desired results. The second method is the most valuable. Man's unfoldment of personal will advances him to a higher rank and equips him for a higher service than is possible to the lower orders of life, which simply render passive obedience. And this unfoldment is a *gift* from invisible friends.

The development of personal will seems to parallel that of the intellect, and the first stages of growth induce in man a sense of independence, an obstinacy in holding to his own views, and recalcitrance in accepting or obeying the higher laws. This is why he apparently fails to co-ordinate with them in his early stages. As intellect merges into reason, and intuition unfolds, he attains to friendship in its lofty sense, and as friendship is a triad of appreciation, confidence and the inclination to serve, he becomes less obstinate and more in harmony with invisible friends and helpers. He uses his intellect to sustain the value and truth of revelations. He accepts the guidance of the teachers who have included him in their friendship and extended their assistance, and he soon abandons the attitude of examining a lesson or an idea received from them with a view to discovering whether it is *true*. He accepts it as the result of their wisdom and experience and tries it out for himself.

To aspire to become more worthy of the universal friendship so freely bestowed, and to develop the ability to extend its expression, is one of those desires which "tend to subserve the highest good" and so may properly be cultivated.

The most important integer in friendship is the inclination to serve. This is expressed by the bestowal of gifts, and such expression is universal although many gifts are not recognized as such by either parties to a transaction. When a man waters his garden or feeds an animal, he bestows gifts, but he also accepts and uses gifts which he has himself received. When he develops his intellect he really receives a gift, but often without the proper gratitude, as he imagines it is by his own effort that he does so.

It has been stated above that a man attains that which he desires, and it must now be added that he does so because the invisible friends present to him the gift he covets. If his desire is less worthy than it might be, a higher gift would not be accepted by him, and no gift can be bestowed without receptivity on the part of the recipient. The divine gifts of intuition, higher aspiration and emancipation, are most wonderful and incite the deepest love and gratitude.

No adequate return can be made for these gifts, but as on the relative plane it is more blessed to give than to receive, it would seem that on the higher there must be joy in consequence of the receptivity of the one on whom these high gifts can be bestowed. This receptivity is the fulfillment of the desire of man's invisible friends, and is the object and the reward of their labor of love.

Man *must* love. He cannot find words which will express his gratitude, so he resolves to watch for the gifts proffered him, accept them with appreciation, and use them in the highest Service he has the opportunity to render—feeling this to be the best return he can make and the one desired.

L. Z. LeV.

BOOK REVIEW

New Thought Healing Made Plain, by Kate Atkinson Boehme...\$1.35

"What shall the doctors do? Rest and be still! He who made the machine (the body) can repair it." This final sentence of the 140-page volume, quoted from the writings of a famous English surgeon, sets forth very definitely the subject matter of the book. The followers of New Thought doctrine are familiar with the teaching embodied in the chapters, but even for them much of interest exists in the lucid presentation of these old-new thoughts.

For minds just awakening to a consciousness of their inherent powers the matter and method are set out in clear and simple style. The chapter, "How to Heal Yourself and Others," explains and emphasizes the great necessity of gaining a right concept of God and of the Divine activities as the basis of ours; a quotation from Fénelon very suitably amplifies this thought: "All that exists, exists only by the communication of God's Infinite Being; all that has intelligence has it only by derivation from His Sovereign Reason; and all that acts, acts only from the impulse of His Supreme Activity. It is He who does all in all.

To hold firmly to this idea of the Supreme Being rids the mind of false beliefs and enables the one desiring to heal another to co-operate consciously with the flow of spirit that floods the body with more abundant life. Much preparation by means of meditation and concentration is essential.

Other ideas as aids in this work are "The Mobility of Matter," "The Magical Power of Sleep," "Suggestions to the Subconscious," "Facts Concerning Imperceptible Motion," "The Mighty Logos."

The chapters are short, the sentences pointed and the thoughts logically connected. At this time of inharmonious conditions which must affect the physical more or less disastrously the book should prove very helpful in regulating body, soul and spirit in harmony with The One Mind.

A. M. Spence.

MEDITATION

According to certain views of the West man is a developed ape. According to the views of Indian Sages, which also coincide with those of the Philosophers of past ages and with the teachings of the Christian Mystics, man is a God, who is united during his earthly life, through his own carnal tendencies, to an animal (his animal nature). The God who dwells within him endows man with wisdom. The animal endows him with force. After death, *the God effects his own release from the man*, by departing from the animal body. As man carries within him this divine consciousness, it is his task to battle with his animal inclinations, and to raise himself above them by the help of the divine principle.—*Hartmann*.

The Vedantins, acknowledging two kinds of conscious existence the terrestrial and the spiritual, point only to the latter as an undoubted actuality. As to the terrestrial life, owing to its changeability and shortness, it is nothing but an illusion of our senses. Our life in the spiritual spheres must be thought an actuality because it is there that lives our endless, neverchanging immortal I, the Sutratma. Whereas in every new incarnation it clothes itself in a perfectly different personality, a temporary and short-lived one . . . , the very essence of all this, that is to say, spirit, force, and matter, has neither end nor beginning.—*Blavatsky, Life and Death*.

HOW TO ATTAIN TO IMMORTALITY

1. When all desires which once entered his heart are undone, then does the mortal become immortal, then he obtains Brahman.
Brihadaranyaka-Upanishad, IV, iv, 6, 7.
2. He who knows that highest Brahman, becomes even Brahman. He overcomes grief, he overcomes evil; free from the fetters of the heart, he becomes immortal. *Mundaka-Upanishad.*
3. The end of birth is death; the end of death is birth: this is ordained.
Sir Edwin Arnold.
4. The path is inner, and not to be found in outer sacrifice or development.
Bulletin O. E. S.
5. Live with a knowledge of the past, live for the future; disregard if need be, the present ease, pleasure, prosperity, success, comfort; all these are material, changing and illusory, they are no part of Truth, for Truth is immutable ever the same.
Ibid.
6. This is true life, the true man, to whom character seems of more value than any of these, for he remembers that a day will come when, of all man's boasted possessions, he can take nothing with him but Character.
Bulletin O. E. S.
7. "Live, O Disciple, neither in the present, nor in the future, but in the Eternal.
Light on the Path.

"If I Be Lifted Up"

Lift me above the sordid things of life,
Lift me above its gray;
Above the tumult and prevailing strife
That on the earth hold sway!

Lead me to contemplate the things worth while,
The things that aye endure;
To consort not with trifles that beguile
And make peace insecure.

But e'er to draw from Love's effulgent ray,
The power to lift the load
And drive the petty ills of life away,
To banish thoughts that bode

Of Evil dark, whose brood of fear and hate
Fetter with clanking chains,
That gall the flesh, the will subordinate,
And multiply our pains.

For I shall draw, if I be lifted up
To some illumined height,
The souls made drunken by the bitter cup
That turned their day to night.

Then lift me, Truth, where I can plainly see
The Light, the Life, the Way;
That I may draw disciples unto thee
By Love's enlightening ray.

Ida Drury Platt.

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Bulletin

OF THE

Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



SLOGAN
TO RISE BY RAISING OTHERS

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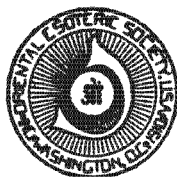
Many write to us for advice as to their reading or their personal problems, and these we gladly help as far as we can, although the handling of a large and varied correspondence with a limited force is a matter of considerable difficulty. When however we suggest that they join our Society as Corresponding Members, many shrink back. To take this step seems like joining a church or taking a pledge of some kind; it seems like limiting or binding oneself; in fact we are often asked whether obligations are not undertaken which might in some way interfere with liberty of thought or action. Many, too, are afraid of being subjected to hostile criticism.

To such we wish to say that nothing could be further from the truth. To become a Corresponding Member means simply to enter oneself for a definite course of instruction; no pledge of any kind is taken and nothing prevents the member from retiring at any time. There is nothing in it which is inconsistent with membership in any church or other organization, or belief in any religion, Christian or otherwise. A considerable portion of our members are active church members and some of them are orthodox clergymen in charge of large congregations, while all the important Christian denominations and all the great religions are represented. The membership lists are entirely confidential, are not published and are not accessible to any but the officers having the work in charge.

Why should you join? Because no matter how carefully your books are chosen by you or for you, and no matter how carefully they are studied, more direct and personal guidance is usually helpful; and by availing yourself of it you will not only save time but you will avoid much retracing of steps; you will be spared the risk of the many by-paths and pitfalls to which the student of occult subjects is exposed; you will be spared the danger of being misled by those, and there are many, whose object is not your advancement but their own personal profit. An advantage of such instruction is that it is treated from a definite standpoint, that it separates the essential from the unessential, whereas if one reads books only, one often fails to get that point of view which is needed as a basis for consistent action. The instruction is so arranged as to bring out the special difficulties and needs of each member and to meet them by personal correspondence when necessary. No system of teaching occultism has ever been devised which permits the handling of individual problems to the same extent and which brings the student more closely in touch with the instructor.

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Immortality

The energy of life may be
Kept on after the grave, but not begun;
And he who flagged not in the earthly strife,
From strength to strength, advancing—only he,
His soul well knit, and all his battles won,
Mounts, and that hardly, to eternal Life.

—*Matthew Arnold.*

The terms "Eternity" and "Immortality" are often interchangeably used. They are, however, not synonymous, for each has its own definite and specific value and meaning. The term "eternity" denotes a duration independent of time; but this infinite duration does not necessarily in itself include "immortality." "Infinite duration" includes indestructibility but this latter term again does not necessarily involve "immortality."

"Eternity" expresses itself

(a) In the **ATOMS**, the indivisible parts of all matter and substances. Combinations of atoms are brought about by that energy which we call "atomic attraction" or "atomic life" and all combinations of whatever kind may be destroyed by fire or chemical decomposition and the atoms thereby liberated and freed to enter into new atomic or chemical compounds. All physical forms, nature and all her products, all works of man, are thus subject to change; but the atoms, the indivisible parts of all these forms, products and works, are indestructible and therefore deserve the predicate "eternal." The eternality of the atoms, however, denotes only an infinite duration and has nothing to do with immortality.

(b) In the composite life of **MAN**. In our last article on "The Future Life" we said: "Death, in truth, is but a transition from the grosser to the finer, from the less real to the more real, from the visible creation to that world, which, because of its finer matter, must always be invisible to ordinary man." Death indeed may be regarded as but an incident in the living drama of man's eternal existence. "Arjuna" in the "Song of the Adorable One" is comforted by these words:

"The wise grieve not for the departed, nor for those who yet survive. Never was the time when I was not,

nor thou, nor yonder chiefs, and never shall be the time when all of us shall not be; as the embodied soul in this corporeal frame moves swiftly on through boyhood, youth and age, so will it pass through other forms hereafter—be not grieved thereat.”

Yet conscious eternal existence does not necessarily include “immortality.” The living of a moral life receives its own reward in the great Beyond. This is also true of the living of an immoral life. To the saintly Seer a voice from heaven spoke forth saying: “Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.” He who lives a good life receives a blessed reward: “His works follow him.” The same truth may be gained from some of Manu’s moral precepts, a specimen of which is herewith subjoined:

Daily perform thine own appointed work
Unweariedly; and to obtain a friend—
A sure companion to the future world—
Collect a store of virtue like the ants
Who garner up their treasures into heaps;
For neither father, mother, wife nor son,
Nor kinsman, will remain beside thee then,
When thou art passing to that other home—
Thy virtue will thy only comrade be.

(Translated by Sir Monier-Williams.)

The reward of an immoral life is extensively depicted in the Holy Script and we give here but one paraphrase of a remarkable passage in the Bhagavad-Gita depicting the fate of the immoral, especially because this little work by an unknown author is still scarcely known among us:

Entangled in a hundred worldly snares,
Self-seeking men, by ignorance deluded,
Strive by unrighteous means to pile up riches.
Then, in their self-complacency, they say,
“This acquisition I have made today,
That I will gain tomorrow, so much pelf
Is hoarded up already, so much more
Remains that I have yet to treasure up.
This enemy I have destroyed, him also,
And others in their turn I will dispatch.
I am a Lord; I will enjoy myself;
I’m wealthy, noble, strong, successful, happy;
I’m absolutely perfect; no one else
In all the world can be compared to me.
Now I will offer up a sacrifice,
Give gifts with lavish hand and be triumphant.”
Such men, befooled by endless, vain conceits,

Caught in the meshes of the world's illusion,
Immersed in sensuality, descend
Down to the foulest hell of unclean spirits.

(Translation by Sir Monier-Williams.)

The living of a moral life is but the duty of every being endowed with reason and as such life finds its reward in the great Beyond, we but see the doctrine substantiated that declares that every good is like a seed bringing forth ultimately a rich harvest of its own kind. Yet this "harvest" or reward does not necessarily include "immortality," much less is immortality contained in an existence that gravitates towards the darker regions.

(c) In the Lord God. God is eternal. His existence is from everlasting to everlasting. He is always existing, unchangeable, beyond all time, all motion, all space. He is the eternal Cause of all that is. He is Eternity Itself. And yet He is more. He alone possesses IMMORTALITY.

In the 121st hymn of the 10th Mandala we read:

The one sole Lord of all that is—who made
The earth, and formed the sky, who giveth life,
Who giveth strength, whose bidding gods revere,
Whose hiding-place is Immortality,
Whose shadow, death; who by his might is king
Of all the breathing, sleeping, waking world.

Mortality expresses change; Immortality expresses changelessness. Changelessness is but another word for plentitude; for, whatever changes, possesses not in itself the fulness of being. Immortality is fulness of Life, fulness of Wisdom, fulness of Bliss. God is the Source of Existence and Absolute Existence Itself; He is the Source of Wisdom and Absolute Wisdom Itself; He is the Source of Joy and Absolute Joy Itself.

The Plentitude of Existence, of Knowledge, and of Joy can only be imparted to others by Him Who is Himself Life, Wisdom and Bliss. The imparting of That Plentitude or of That Immortality is an unmerited, undeserved and unearned Act of Grace and is received as a Gift from the Hand of the Most High. It is an unmerited Act of Grace and an unmerited Gift of God, because Immortality cannot be gained by man's efforts. It is an undeserved Act of Grace and an undeserved Gift of God, because Immortality is an inexpressible Boon, so that, whatever degree of worthiness man might attain to, he never would be entitled to claim it as his due reward. It is an unearned Act of Grace and an unearned Gift of God, because Immortality can never be, in truth, an object of achievement.

Although it is true that Immortality cannot be gained by man's own efforts alone, an indifferent attitude towards God and His Law, on the other hand, effectually prevents and bars man from

ever receiving this Divine Gift. It is written concerning the Lord Jesus that a voice out of heaven declared Him "my beloved Son in whom I am well pleased." His doing of the Divine Will and His intimate communing with the Father in Heaven paved the way for His RECEIVING all authority in heaven and on earth and we wonder not at the words He once spoke to the sorrow-stricken woman in Bethany: "I am the resurrection and the Life;" nor do we marvel at the saying of Paul: "Jesus, the Christ, abolished death and brought LIFE and IMMORTALITY to light," for it is perfectly natural to think that the Beloved Master was the object of Divine Grace and Kindness. RESURRECTION and COMPLETE AUTHORITY in Heaven and on earth are the logical outcome of the Divine Gift of IMMORTALITY.

BASIL HELVETIUS.

(To be continued)

BOOK REVIEW

The Triangle of Health, by Alma C. Arnold. \$1.50.

Dr. Arnold is an up-to-date disciple of Hippocrates and in this book on the ever-interesting subject of health she makes war on Aesculapian methods of healing.

Her style is vigorous and stirring and she holds your interest from cover to cover.

Speaking from an experience of fifteen years as a successful Chiropractic doctor, she takes a very broad view of her subject, speaking for spiritual and mental as well as physical hygiene, although in this work she keeps for the most part on the physical plane, holding that "the base of the triangle, the physical health and happiness, is fundamentally important so long as our abode is a physical planet."

She presents a simple common sense theory of the cause of disease and a simple common sense method of cure.

There is a very inspiring chapter on physical exercise. In another she gives a very clear and convincing explanation of Chiropractice. She does not claim that spinal correction means everything but that "supplemented by mental science, dietetics, hygiene and hydrotherapy, it spells the *ne plus ultra* of all healing science today." There are some very enlightening chapters on the use of drugs, inoculations and operations, there are a number of chapters on dietetics which are full of valuable suggestions and in the closing chapters she gives some very excellent and much needed advice on the subjects of sex and regeneration and old age.

M. S. POTTER.

MEDITATION

Science has for several centuries past been at war with religion, for having become entirely identified with materialism, and looking at revelation and the Sacred Books from its own standpoint—that is literally—it fails to understand their statements, and therefore sees errors of all kinds—chronological, geological, zoölogical, in the various narratives that seem to relate to the phenomena of nature.

Religion does not expect to be taken in a physically literal sense only; it speaks for the most part in symbol—this being often the only channel through which revelation can reach the spiritual intelligence of man. The ancient Initiates spoke in parable and veiled their knowledge so that it could be understood in a literal sense and also in six other inner and more vital senses. Thus, every scripture is said by Esoterism to have seven keys.

The right interpretation of scripture in its sevenfold sense has never been in the hands of the masses, but to the disciple of esoterism it reveals, as he advances, far vistas of attainment, and in place of a contradiction between Religion and Science, he perceives a great harmony.—*Marsland.*

SCIENCE AND RELIGION

1. Religion is single, not plural. There is only one religion.
Orlando J. Smith.
 2. The creeds written, the acts done, in the name of religion are religious in so far as they conform to the fundamental religious principle that *right rules the world.*
 3. They are irreligious in so far as they are in conflict with that principle.
O. J. Smith.
 4. Forms which are opposed are really complementary or necessary to each other.
Hegel.
 5. Their conflict is limited by the unity which they express and which ultimately must subordinate them all to itself.
Hegel.
 6. Science assumes that cause and effect, action and reaction, are ceaseless in the world of matter.
Markham.
 7. Religion assumes that cause and effect, action and consequence, are ceaseless in the world of the soul.
Markham.
-

The Primrose Of The Rock.

A rock there is whose homely front
The passing traveller slights;
Yet there the glow-worms hang their lamps,
Like stars, at various heights:
And one coy Primrose to that rock
The vernal breeze invites.

What hideous warfare hath been waged,
What kingdoms overthrown,
Since first I spied that Primrose-tuft
And marked it for my own;
A lasting link in Nature's chain
From highest heaven let down!

The flowers, still faithful to the stems,
Their fellowship renew;
The stems are faithful to the root,
That worketh out of view;
And to the rock the root adheres
In every fibre true.

Close clings to earth the living rock,
Though threatening still to fall;
The earth is constant to her sphere;
And God upholds them all;
So blooms this lonely plant, nor dreads
Her annual funeral.

* * * * *

Sin-blighted though we are, we too,
The reasoning Sons of Men,
From one oblivious winter called
Shall rise, and breathe again;
And in eternal summer lose
Our threescore years and ten.

—Wordsworth.

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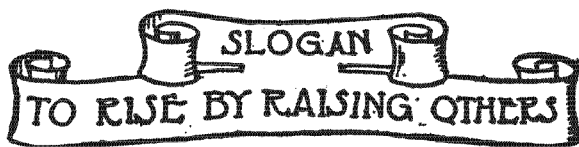
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OF THE

Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



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MEETINGS OF MEMBERS FOR STUDY

Many readers of the BULLETIN gather their friends together weekly, or bi-weekly, for study and the interchange of ideas; and we recommend this field to all, for it is not necessary (although it is most desirable) to be a Member of the Society before beginning to work in this way.

One of the main objects of these study-classes is the promotion of social fellowship amongst persons who, although leading vastly different lives, are nevertheless thinking along similar lines.

It has often been pointed out that all great movements have sprung from small and insignificant beginnings; no one, therefore, need be disheartened if his class is few in number. Remember the words of the Master: "Where two or three are gathered together in My name, there am I in the midst of them."

Reports from the various Leaders are invited from time to time; any difficult questions that arise in the classes should be sent in to us, and we will answer them.

CONDITIONS OF ACTIVE MEMBERSHIP

1. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership.

2. Corresponding Members who desire more advanced instruction and who are in good standing are eligible for Active Membership.

3. Active Members are required to pass an initiatory examination in person, or if at a distance, in writing.

4. Applications for admission should be made on a blank provided for the purpose by the Secretary. It must be addressed to the President, stating, in full, name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

5. Every Active Member of the Society must be willing to obey strictly the General Regulations governing it.

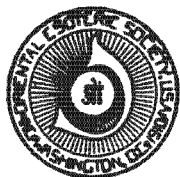
6. Active Members are required, unless unavoidably prevented by distance or otherwise, to be present at the meetings held by the Society for study.

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Immortality (Continued)

The Great Purposes of God towards mankind we see clearly defined in the Master Jesus. Immortality includes Eternity, infinite duration, indestructibility, yet goes far beyond all these conceptions. The imparting of Immortality is the REDEEMING Act of God, the Great Expression of His ineffable Love. His Love and Redeeming Action make all progress possible. Without them things would remain on their respective planes and be active on their several distinct stages of existence and levels of attainment eternally. This cannot be. The Great Purposes of God are revealed, His blessed Will known, to certain ready and well qualified men. We call these Teachers. There are great and less great teachers. The degree of their Greatness depends upon the degree or intensity of their God-Union. The term "World-Teacher" or "Universal Teacher" or "Supreme Teacher" denotes not only a most intimate Union with God, but also the "Mission" that Teacher is sent to fulfill here below. No one can gain knowledge of God except through a teacher; no one can enter into God-Union except through the service of one, united with God. This it is that the Great Universal Teacher Jesus meant when He said "I am the Way, the Truth and the Life; no one cometh unto the Father but by me." The disciple learns from his teacher and there may come a time when his aspiration after God-Union is realized. His spirit obtains increased enlightenment and illumination; and then that other word of the Holy Script becomes pregnant with meaning "They shall all be *taught of God.*" This teaching from ON HIGH is enlightening and illuming, independent and far different from mere men's words. With this Divine action is simultaneously imparted the Gift of Immortality, the Plentitude of Existence, of Knowledge and of Joy.

The imparting of Immortality may rightly be termed "The Divine Work of Immortalization," and we may here briefly set forth the results of its operation in the threefold nature of man.

Immortality effects

(a) In the Spirit of man the consciousness of Actual God-Union "I Am Thine and Thou art mine." The Conscious Spirit-Expression: "I AM," does not then merely mean: "I live though I may

die," but: "I am immortal, the RICHES of God are my inheritance." The Spirit is conscious of the WORD, the WORD that never can be revealed, uttered or explained and has become LOST to mankind in general.

(b) In the Soul of man, a RE-BIRTH. The Soul—that ocean of feelings, passions, desires and imaginations, that hidden source of all actions, works, battles and enjoyments, that sacred matrix always at work molding and shaping man's character—becomes a laboratory where the dross is transformed into gold, the lower transmuted into the higher and highest, the transient changed into the permanent; there, the servant is born, full of compassion and eager to support other struggling souls and to lead the honest seekers after truth out of the labyrinth of doubt and ignorance. In that laboratory the old is transformed, regenerated, made new; man is born a new creature, the old things are passed away, behold, they are become new. The Soul grows—the new man is born.

(c) In the Body of man, a resurrection or spiritualization. The action of the immortalized Spirit and of the re-born Soul of man upon the physical Atoms produce a change in the latter. This change or process in the Atom-Substance is called the spiritualization of the Body. Complete Spiritualization of the Atoms leads to the resurrection of the Body; in other words, the physical Atoms through the process of spiritualization partake of Immortality in a similar manner as do Spirit and Soul. The Great Teacher Paul makes mention of this Divine Process in the following words: "This corruptible must put on incorruption, and this mortal must put on Immortality, so when this corruptible shall have put on incorruption, and this mortal shall have put on Immortality, then shall come to pass the saying that is written: 'Death is swallowed up in victory.'"

Immortality gives to the threefold nature of man the Upward, Onward and Inward Progress. It is the Great Divine Work. The evolution of Nature depends on the progress of man. Immortalized Man is destined to deliver the Cosmos from Maya or Illusion. The Mystery is great and glorious and is stated by Paul in these words: "The earnest expectation of the CREATION waiteth for the revealing of the sons of God. For the Creation was subjected to vanity, not of its own will, but by reason of him who subjected it in hope that the Creation itself also shall be delivered from the bondage of corruption into the liberty of the Glory of the CHILDREN of God. For we know that the whole Creation groaneth and travaileth in pain together till now. And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our Adoption to wit: THE REDEMPTION OF OUR BODY."

Man's Path points Upward. Man's Teachers lead Onward. Man's Progress is Inward. This threefold advance may be visual-

ized as an Ascent. The Mountain is steep, the path narrow, the pilgrims few. Down in deep valleys are the masses. Great numbers of them, though they tried hard, have not yet reached that region where the winding path narrows and finally leaves barely room for weary feet to set. They rest and wait down there below, fully content with the petty height their efforts helped them to reach. They wait and rest and leave the others to mount that rugged path, to climb that far-off peak. But Those above chide not, nor blame nor scold, the weary mass below; as helpers do they oft return, to help their brothers on.

The seeker after God, when the veil drops and his Karma has been paid, has the feelings of the noble-hearted winner in national games. Owen E. McGillicuddy pictures the thoughts of a triumphant winner thus:

The race is won! As victor I am hailed
With deafening cheers from eager throats—
And yet,
More glad the victory,
Could I forget
The strained, white faces of the ones that failed?

Our Elder Brethren, clothed with Immortality, look down upon us pilgrims on the Path, with a Heart full of Compassion, a Soul aflame with Love, a Spirit overflowing with Peace. They guide us onward with infinite patience to that Blessed Moment when we too are permeated and invested with the splendor of IMMORTALITY.

BASIL HELVETIUS.

IN THE OPEN

Let us wander in the open,
Far away from man made places,
Far away from weary voices,
And the sight of tired faces.

'Neath the silence of the star beams,
In the mystery of the night,
We may grasp the inner meaning,
For no shadow dims the sight.

Let us dwell then in the open,
Feel the great world's inner throb,
Let night's marvelous peace enfold us,
For forgetfulness with God.

REALISATION

There comes a moment in our lives, when a great inspiration fills our being, the veil which hides the Spiritual world from our gaze lifts for a moment to disclose a realm of wondrous beauty, as if we shook the dust from our soul to let the light of Truth shine through.

When you listen to a master musician, is there not a responsive chord in your breast, as in mine, which responds to the tremulous charms! Experiences, seemingly long lost, flood your memory. You seem to stand face to face with your better self. And after the cadence has faded into silence, did you not resolve to try and do better in the battle of Life, where the great soul-forces find expression, to do some noble deed that would live in the hearts of your fellow-man?

Perhaps a broader vision was vouchsafed to you. You lived again in the morning of the race, and saw Man in his pristine purity.

He had no thought of sorrow or pain, yet he had to learn of Truth. You saw him leave his beautiful Garden of Innocence, just as a little boy leaves home to go to school. His lessons are difficult to learn, but the thought of those at Home stirs him to do his best.

As he grows older, he advances in Knowledge and Wisdom until he can claim the stars as his own, unfathomed space as his playground.

In a moment of ecstasy he realises that he is but a thought—a Divine Thought—made in the image of the ALL, to seek those other thoughts of HIS and bring them back Home.

Perhaps your walk in life takes you among the shadows. You hear the cry of the little ones calling for father. Patient women long for footsteps that never come. The shout of the victor mingles with the wail of the vanquished. The tear which glistens in the illumined eye of joy, also courses down the pale cheek of sorrow.

The magnitude of the problem o'ertaxes your reason. You cannot find words to comfort the mournful nor to express your joy as the victor stands ready to receive his reward.

Perhaps you have realised, as I have, that the Hand which creates also destroys to make way for greater glories. The meaning dawns upon you that all those tones and shades of meaning proceed from a Harmony beyond our reasoning.

The song of Life becomes a Song of Love, the oldest song in all the world, and yet it is for ever new, for it transcends Time and Place. As all things come from HIM and return again, they must be right in their place, if we could but see it clearly. And as the shadows of the night give place to the glories of the rising sun so will our reflected lights give place to the Light Eternal, shedding its rays for Ages yet unborn.

"A GAEL."

MEDITATION

Formerly religion and science were one, and he who was the greatest scientist, who truly understood the laws of the Universe, was so because of his initiation into these mysteries. He had proven himself physically, morally, intellectually and spiritually great.

Science has reached the height of her possibilities in the investigation of the invisible. There can be no further progress, it is generally conceded, by means of finer mechanical apparatus, and all advanced thinkers are agreed that the subject must be approached from another side.

Esoterism supplies that other side, for it teaches that only the man who has developed within himself certain qualities is able to investigate, or safely use, the subtler forces of nature. From now onward research will not depend upon the ingenuity of delicate mechanical contrivances, for all of these will be superseded by human, vital force, and the scientist of tomorrow will act directly upon Nature. This great revolution is at hand and will unite for all time religion with science by transmuting the scientist into the Mage.

"What Esoterism Is." Marsland.

THE SCIENCE OF THE FUTURE

1. In regard to most of what are called the mysteries of religion, we may innocently be ignorant.
2. But the mystery within ourselves, the mystery of our spiritual, accountable, immortal nature, it behooves us to explore.
3. Happy are they who have begun to penetrate it, and in whom it has awakened feelings of awe towards themselves, and of deep interest and honour towards their fellow-creatures.

W. E. Channing.

4. Knowledge and Wisdom, far from being one, have oftentimes no connection.
 5. Knowledge dwells in heads replete with thoughts of other men; wisdom in minds attentive to their own.
 6. Knowledge is proud that he has learned so much; wisdom is humble that he knows no more.
- Cowper.*
7. It is important for the magus to be acquainted with the secrets of science, but he may know them by intuition and without formal learning.

Things That Never Die

The pure, the bright, the beautiful,
That stirred our hearts in youth,
The impulses to wordless prayer,
The dreams of love and truth;
The longing after something lost,
The spirit's yearning cry,
The strivings after better hopes—
These things can never die.

The timid hand stretched forth to aid
A brother in his need,
A kindly word in grief's dark hour
That proves a friend indeed;
The plea for mercy softly breathed,
When justice threatens nigh,
The sorrow of a contrite heart—
These things shall never die.

.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love—
Be firm, and just, and true:
So shall a light that cannot fade
Beam on thee from on high,
And angel voices say to thee—
These things shall never die.

—Charles Dickens.

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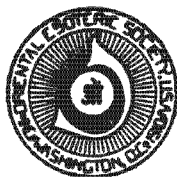
SLOGAN

TO RISE BY RAISING OTHERS

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Service

The collective and individual ideals of humanity are constantly changing.

To none, perhaps, is this continual flux more bewildering than to the young disciple, whose watchword has become Service, and whose whole life centers in the absorbing desire to truly serve. His confusion arises from the fact that he has been developing Discrimination, and therefore, from time to time, he must amend or radically alter his definition of the term Service.

At first he seizes avidly upon this: "Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye."

He reads on the material plane and goes about his service of giving cheer and comfort, which is service, if within proper bounds. But he has not yet learned that since all things have their use in the Divine Plan, suffering has its proper place and work to fulfil, and that it should sometimes be allowed to run its course, in order that the lesson involved may be learned, for Suffering is the Great Teacher.

By indiscriminate drying of physical tears he may and doubtless often does interfere with the Divine Plan, for man's divine gift of Free Will enables him to do so to the extent of complicating and delaying the development of the Ultimate Design. For instance, the sympathy and assistance he gives may occasionally weaken his brother, and true Service must strengthen. Yet a misguided effort to do good is better than a careless neglect of duty and any errors he may commit in his first zeal will be more than balanced by his purity of intention.

After devoting himself to this work for some time, life steps forward with a lesson, and the day comes when the disciple must pause and consider; for he has himself wept, has himself asked assistance. It has not been forthcoming, and he has won his battle ALONE, or has lost it and fallen, but risen again and proceeded on his way.

Truly, "Defeat may serve as well as Victory, to wake the soul and let the glory out." So whether he has won or lost, he says: "It is well. Had I received the help I demanded I should have been

a weakling, a dependent, whereas now I have gained both knowledge and strength, so that losing, still I won."

Then he looks again very thoughtfully, at the saying, "Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye," which is part of the creed of every disciple.

Now he reads on a higher plane. The sun meant is not our solar orb, but "that divine Sun, the Godhead"—and so he translates thus: "Leave not for higher powers the work which is fitted to thy hand;" and thereafter he discriminates more closely, to learn which tears of pain have a valid claim on his attention.

Physical tears soon cease to concern him, but only, now, their cause, and perhaps he is accused of lack of sympathy and misjudged by his friends, for he finds that tears are falling for broken toys, or for lack of fancied "goods," or because of false beliefs. They have no Real cause. They are tears of illusion, of ignorance, or of weakness.

After much observation and close study, the disciple decides that only one just cause for physical tears is to be found—the fall of a brother who WILL NOT RISE and try again. For falling is merely stopping for a moment, but he who does not rise and resume the climb, slips back into the valley.

In the light of his new version of the precept, he looks away from the petty material sorrows of men, and still there are tears which fall upon his heart and there remain. He sees that there is suffering on every plane to which man can penetrate.

There are mental tears—the tears of the seeker after Truth—and a bit of truth is the bit of linen with which to dry these. There are still higher tears—we will content ourselves by designating them as moral tears, and the remedy for these is Love.

The tools of true Service are obviously the word that strengthens, the truth that clarifies, and the love that sustains and uplifts.

There is one pitfall that the disciple must avoid in learning this lesson in regard to Service, and that is dug by the hesitancy which follows the consciousness of the possibility of meddling. Physical tears MAY be entitled to his service. Mental tears ALWAYS are, and he need only decide, in treating these, "What bit of Truth is best—is it in my possession,—and how shall I transmit it so as to serve those above as well as those below?"

Moral tears also call for Service, but though love is the remedy, and human love may help, it cannot cure. Only the realization of the Love of God can do that, and all the disciple can do is to exemplify and express it as well as he is able, and lead the sufferer to the Source of Love—the Divine Sun, the Godhead, who illuminates all, who recreates all, from whom all proceed, and to whom all must return." This guidance is in fact and in brief, the whole duty of the disciple and the embodiment of Service itself. "Point out the Way."

Many writers have discussed this problem of Service.

Tolstoy says that true Service is not the service of humanity, the catering to human desires, but the service of God, which consists in being good. Just being good! How simple it sounds! But men have been evolving for long ages in order that they may learn to be good, and it will require more ages to complete their education. For to truly be good, is to become divine.

Apropos of being good, a quotation from a student's letter may be interesting at this point. He says: "Suppose an impulse is towards physical action, and the body is not attuned to vibrate to the impulse—then that's merely Tamas. But suppose it is attuned to vibrate to it but TRAINED and dominated by mind and spirit so it DOES NOT. That's Sattwa. Hasn't all the thought and will spent in elevating the physical added something to the STRENGTH in the invisible realms? And isn't that Service? Hasn't it rendered another portion of matter subservient to spirit and so raised the total ordination of the universe?"

Tolstoy insists that man's first duty is to himself, but for unselfish reasons, as no one knew better or posited more clearly than this great writer. He had the wish to serve, both the Great Ones, and humanity, and studied Service from all angles. He realized the possibility of inordinate action through inordinate zeal and the likelihood of intended Service constituting interference. He therefore strongly recommends INACTION in times of uncertainty, and says that inaction is sometimes the acme of being good.

About being good, Plato has this to say: "The life which is wholly concerned with the virtue of body and soul, may truly be said to be twice or more than twice, as full of toil and trouble as the pursuit after Pythian and Olympic victories, which debars a man from every employment of life. For there ought to be no bye-work which interferes with the due exercise and nourishment of the body, or the attainments and habits of the soul. Night and day are not long enough for the accomplishment of their perfection and consummation."

Of the service of others, Plato says: "There is only one way in which one being can serve another, and this is by giving him his proper nourishment and motion. And the motions which are akin to the divine principle within us are the thoughts and revolutions of the universe. These each man should follow, and correct those corrupted courses of the head which are concerned with generation, and by learning the harmonies and revolutions of the whole, should assimilate the perceiver to the thing perceived, according to his original nature, and by thus assimilating them, attain that final perfection of life, which the gods set before mankind as best, both for the present and the future."

All deep thinkers seem to agree that True Service is primarily, the Service of the Most High, and secondarily, the service of

humanity; not directly, but indirectly, in accordance with the Great Plan of Evolution.

The service of humanity does not imply the imparting of the fullest, greatest, most sacred truth one possesses to one not ready to receive it. It does imply GIVING to each man exactly what he NEEDS and CAN and WILL use; what he can USE, not what he can ADOPT.

There is a proverb, "He also serves who only stands and waits." This is hard to do, but it is still harder to merely STAND BY and KEEP SILENT. One may know the answer to a brother's problem, but to force it upon him, when its adoption from another's suggestion will only make it necessary for him to work upon the lesson again, is interference.

In time, the disciple learns to stand by with love and sympathy, keeping silence the while, because in his own training in Self-Reliance he has seen that it is the wise course. He has learned that he not only must not ask another to do for him what he can do for himself, but conversely, he must not do another's work or duty. He may supply the rule by which a problem should be solved, but he must not apply it in another's case. In other words, he may give the rule, but not the answer. The rule belongs to all, but the work is allotted to each soul to accomplish for himself.

It has been truly said and often repeated that just the word, the truth, the experience that one needs will come to him at exactly the right moment. When the word or the truth is in the disciple's possession, and the moment has arrived (it usually arrives with the opportunity), the principle of Service requires that he PASS IT ON. That is all. As for experience, life provides that.

In view of his experience, his observation, and his study, the disciple finds that before he can truly serve the Most High, he must secure Love, which is Life—Peace, which is Power,—and Wisdom, which is THE WAY.

L. Z. LEV.

IMMORTALITY AND THE FUTURE

The Hope of better days is the key-note whereby many of us cling to our faith in the future. Freedom from pain and suffering, a longing to be again with our loved ones who have gone before, the entire fulfilment of our heart's desires, are factors which lend strength to our belief in immortality. Should we be asked for a reason for our faith, we are unable to give it.

We may seek for evidence in the realms of science and find, with the aid of most delicate instruments, many manifestations of physical phenomena. Nature may unfold to us many beautiful secrets, vivid flashes of color and sound bewilder the senses; but of what lies beyond, we can learn nothing. The psychic world may attract our attention. Strange luminous sights, beyond the aid of the most delicate instruments to measure, pass before our gaze; and

even should we be fortunate in preserving our mental balance, we find we have learned very little as to what is behind it all.

We turn to the faith of our infancy; there we find the hope of immortality conditional on our acceptance of a special creation. We are to be rewarded or punished as the Creator sees fit, either by a glorified earth-life, or by eternal torment for imaginary evils we are supposed to have committed. The form of reasoning may undergo many variations, but they all generally lead to the same conclusion—Despair.

The thoughtful man must inevitably ask: where then is the key whereby the Future may be made known to us? What evidence is there of the immortality of the soul? that life has always existed and will never be destroyed? Science cannot answer; philosophy can only speculate. Where then can we find the key to the great mystery?

Aeons and aeons ago, LIFE came from its source in great waves bearing many individualised lives, infinite in number, and yet each a part of the Great Whole; and what we call a lifetime, is one of the many cycles of one particular life in its return to the Source of its being.

As all things are of and from that Mighty Whole, so must they return again after many cycles, ever ascending with accumulating experiences, until we reach the fount of all knowledge, truth and wisdom.

In order to grasp the idea of immortality, it is not altogether essential we go beyond our present confines of knowledge. Nature is ever pressing us with her secrets of the unknown, to mold them to our will. As every day is an expression of growth, action and beauty, so should every life be a conscious expression of those same forces, multiplied throughout many lives.

Should our minds turn toward philosophy, we look into the world and see the great life-forces at play. Everything at first seems so intricate, so full of seeming confusion, that it is only when we recognise that there is a Central Power or governing body, that order is restored to our wearied vision. Many of our great thinkers fall short of the solution of their particular problem, because of their inability to establish its relation to the whole. They have not realised there is a Why, and that there is a definite place in the Grand Scheme for their own particular sphere of activity.

It is however, the dreamer, the mystic, the religious devotee, who truly possesses the key to the great question of man's Immortality. Gifted with a pure man's heart and a child-like mind, he possesses the inner light which is neither on land nor sea. Without reasoning, the truth of the Grand Cycle is brought home. As all ideas come from ONE, so are all ideas contained in ONE—GOD, and in the Knowing, we possess ALL.

MEDITATION

Esoterism declares the invisible to be more real than the visible, the life than the form, the soul than the body.

This is the principle that distinguishes esoterism on the one hand, from the judgment of the intellectual man, on the other—the Christ-life from worldly belief. The life of the disciple of esoterism is marked by a living faith in the invisible, and a knowledge of the truth from experience. He does not believe, he *knows*!—

"What Esoterism Is." Marsland.

It is through the intuitive faculties that the evidence of man's immortality exists. Reasoning alone will not bring the truth home. It has to be wedded to intuition, the Divine spark which leads to the Eternal Itself, thus bearing in blazing letters of flame the Great Truth: The Kingdom of Heaven is Within—seek and ye shall find.

A. Gael.

BELIEF AND KNOWLEDGE

1. Why long and look for that which is beyond all hope until the inner eyes are opened? Why not piece together the fragments that we have at hand, and see whether from them some shape cannot be given to the vast puzzle?

Collins, Through the Gates of Gold

2. Sometimes in my dreams or in my moments of spiritual ecstasy, my soul becomes more than sensitive.
3. I am conscious of the harmonies that fill the ethereal world.
4. I feel at times that there are innumerable spheres in my being, mental, intellectual, spiritual, divine.
5. I am sure that the soul's destiny is to inhabit such spheres, each in turn, until in some perfect world final evolution is attained.
6. I realize that only my assiduous efforts can regulate the vibrations of my being so as to bring them into harmony with the perfect and eternal vibrations of the transcendent worlds.
7. Then, and only then, shall I stand face to face with the unclouded, eternal truths of God.

Van der Naillen

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God's First Temples

The groves were God's first temples. Ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them, ere he framed
The lofty vault, to gather and roll back
The sound of anthems, in the darkling wood,
Amidst the cool and silence, he knelt down
And offer'd to the Mightiest solemn thanks
And supplication. For his simple heart
Might not resist the sacred influences
That, from the stilly twilight of the place,
And from the gray old trunks, that, high in heaven,
Mingled their mossy boughs, and from the sound
Of the invisible breath, that sway'd at once
All their green tops, stole over him, and bow'd
His spirit with the thought of boundless power
And inaccessible Majesty. Ah, why
Should we, in the world's riper years, neglect
God's ancient sanctuaries, and adore
Only among the crowd, and under roofs
That our frail hands have raised? Let me, at least,
Here, in the shadow of the ancient wood,
Offer one hymn! thrice happy, if it find
Acceptance in His ear.

—William Cullen Bryant

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OF THE

Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



NOV 2 1918

SLOGAN
TO RISE BY RAISING OTHERS

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OUR IDEAL

The Ideal toward which the Society is steadily working is
LOVE—UNION—PEACE
and every individual member is expected to make his life
an exemplification of these as nearly as he can.

OBJECTS OF THE O. E. S.

The objects of the O. E. S. are threefold:

1. By Aspiration, by Knowledge and by Right Living to open up a passage between earth and heaven, through which the light of true spirituality may shine and illumine humanity.
2. To collect and appropriate these rays, to adapt them and make them available for the aid and enlightenment of all classes of men.
3. The diffusion of this Truth and the gathering into the ranks of membership those who are in sympathy with the aims of the Society.

BASIC PRINCIPLES OF THE O. E. SOCIETY

1. The Universe is One, therefore all are united in Universal Brotherhood.
2. The existence of a supreme Deity.
3. Man is a spiritual Being, and as such is responsible for his actions.

PRINCIPLES OF DEVELOPMENT

1. The ascendancy of the Spiritual Man.
2. The development of the individuality or soul nature.
3. The entire submission of the personality, or man of emotions and desires, to the higher nature.

The cultivation of the Will and its practice in the daily life in harmony with the Divine Will.

5. Non-resistance or the Law of Love.
6. The realization of positive thought-force and the rejection of the negative states of fear, doubt and morbidity.
7. The strict accomplishment of all the duties of the daily life without any thought of reward, leaving the result to the Divine.
8. The Order does not teach or endorse hypnotism, spiritism or any negative, psychic practices, but teaches and points out their dangers.
9. The disciple seeks alone for active service in the world—his motto being "To rise by raising others."

Our Society does not offer spiritual instruction for money, nor does it teach that the higher knowledge can be gained in any other way than by the greatest purity of life and thought.

As an organization, we know that all who work for humanity are united even though it may be on a plane too high for the leaders themselves to be able to recognize.

Therefore we *love* all men and learn from those who criticize us; we *unite* with all who are willing to co-operate with us; and we are at *peace* with all.

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EXPRESSION

Expression is an evidence of being, whether the being is an actuality or an entity, and whether the actuality or the entity exists in time or in space, in idea or in matter.

Without being there can be no expression, and with being there must be expression of some nature. The degree of intelligible truth in any expression will depend upon the degree of perfection of being. In other words, the nature of the expression will correspond with the nature of the being which radiates it, but it will be interpreted according to the nature of that which is impressed.

The simpler the being, the fewer and more intelligible are its expressions. The more complex the being, the more diversified, varied and intricate will be its expressions.

The progress of being, as far as the material universe is concerned, is, first, from the simple to the complex. A constant process of addition takes place; man, the Crown of Creation, evolving through the ages, acquires a multiplicity of desires, habits, qualities and capacities, many of which continue to exist after their usefulness has passed. It is this which makes the injunction "Know Thyself" so important. For man evidently must acquire and test all desires, habits, qualities and capacities before he can proceed on his evolutionary course and, still progressing, pass again from the complex to the simple.

In the present discussion it is proposed to consider man as three-fold—physical, mental and spiritual. He first acquires a plenitude of physical being. This involves perfection of bodily structure, with health and strength. The development of the three bodily passions accompanies and accomplishes his physical evolution, endowing him with desires, appetites, habits, qualities and capacities for pleasure and suffering. Even at this stage man is a comparatively complex being. He expresses himself principally on the physical plane, but the potentialities within him express their latent being faintly and indistinctly in accordance with their undeveloped states. The mental man, as yet in infancy, finds expression in the thirst for experience which develops knowledge, and the embryonic spiritual man manifests in the tendency towards religion of some sort, which is inherent in all humanity.

When the physical being has attained its ordinate development, the mental man begins to evolve, and his expressions, as they increase appear to cover up or replace such expressions of the physical man as are inordinate with the degree of mental development. Here, it would seem, is where the real Struggle for Life begins. All the desires, appetites, habits and capacities of the physical man still have plenitude of being, although their expression may be modified or changed. Best established in time, they are stronger than the newer mental being, and while discrimination is a mental capacity (so that, for instance, a man may decide that an act is immoral or inexpedient) the physical habit of expression is still able to operate and the act may be repeated. The habits of ages are not to be broken because logic proves them undesirable. Only a well-developed personal will can overcome the ages-old nature-will, and the exercise of personal will is not a capacity of either the physical or the mental man.

So the two beings dwell in one body, co-operating sometimes, conflicting sometimes—the physical succeeding in retaining its own complexity and the mental adding new desires, qualities, habits and capacities until a dual maturity is reached.

The real nature of man can be but vaguely conjectured at this stage, for he can only be interpreted by his expressions, and his being is a disorderly conglomeration of emotions, desires, habits and qualities, not as yet ordained with or subordinated to any true self-knowledge or dominant intention. His expressions are therefore variable and inconsistent, his acts the result of impulse. He is like a powerful engine running wild without a governor.

Since man is but the reflection or expression of the Supreme Being, his apparent imperfections must gradually disappear in the course of evolution. As the higher principle gains power of expression the second stage of chaotic heterogeneity must inevitably take on and grow into its destined order.

That physical plenitude is the soil which must be prepared for the successful germination and growth of the mental principle, and that the fullness of both physical and mental being is required for the reception of the spiritual influx seems to be the correct conclusion. The spiritual man evidently cannot express himself effectively until this dual plenitude is reached.

At the stage of dual completion, the man suddenly realizes that a third being has taken up its abode within him. The others are both present, both strong and expressing themselves forcefully; but now, when the Second man truly wishes to limit or deny the expressions of the First, the Third calmly but invincibly assumes command, and the undesirable expression is prohibited. The man finds that instead of hopelessly recognizing and fighting against some inordination, he simply cannot indulge in it. Then only does he begin to Hope, then only does he begin to experience true Faith, and then only does he begin to evolve from the complex to the simple.

He is still complex, but he has acquired a potent ally, and one by one he discovers and discriminates against the ages-old and outgrown appetites, desires and qualities, striving to overcome the useless. If they belong to the physical man, the mental man must first recognize them; if to the mental man, he must admit it, and subject either case to the spiritual man for correction. These old complications so re-enforce and co-operate with each other that their identity is often difficult to trace. Time after time must they be recognized, submitted to the authority of the Higher Self, and so conquered. Each victory adds to Hope and Faith, while all unnoticed, Self Conceit, a quality of the mental man, grows—expands—expresses itself, so inconspicuously yet effectively that some day the Master, the Divine Third, is ignored. The mental man, rejoicing over his soul's partial purification, forgets the Third and plunges anew into the fray. Then there is a catastrophe.

The wonderful Third cannot control the physical without the co-operation of the mental, and when the mental instead of co-operating, tries to assume the seat of power, the physical revolts and the resulting upheaval is stupendous.

The Higher Self stands by in calm inaction while THIS battle rages, but when it is spent he locates the cause of the late cataclysm in a hidden spring of Personality which had not previously challenged attention.

Thus with ever-increasing watchfulness does the spiritual man advance in plenitude of being, develop power, and find expression in the elimination of the once necessary but now useless complexities of the physical and mental being, fashioning them gradually, gently, but surely, and as he succeeds, the life of the three-fold man merges again into the dual and at last will be wholly reclaimed by the one—the Master of the Third—who expresses only Truth, Goodness and Beauty—Wisdom, Love and Power.

L. V.

WINNING THE BATTLE

Error gains many a temporary triumph, but the final victory is with truth. There is substance in truth that in the last balance outweighs error. Nature's process is by test and trial, by unfolding, changing, ripping up, undoing, redoing. By contrast and conflict she tries sincerity and treachery, honor and dishonor, fitness and unfitness, courage and cowardice, truth and error. The conflict of ideas—between social and political systems, and between creeds and philosophies—is as rude as the conflict between the sea and the land. *Error dies in the struggle.*

ORLANDO J. SMITH

GOD IS LOVE—LOVE IS GOD

"To Love is Divine," this vibration must be ever-present in the soul of all disciples; for the times are hard, the way is rough, the ascent arduous. If, then, we would not fall, the light of Love must shine in all its splendor in Us, to soften the hard places in the path, to remove errors and to show us the way to the goal.

We must pray to God; not however with any feeling of fear or in a spirit of selfish interest; we must pray with Love, for He is Love!

We must strive to understand in its fullness that God is Love: but for this we must feel within ourselves the same Love as is in Him—that is to say, the Love that radiates to all, illumining the soul, just as the Sun illumines the whole planetary system of which He is the center.

And the Love that vibrates in our soul must have nothing in common with the love of men; it must be a Love that vivifies, not love that destroys.

Our heart must beat in unison with the Love in the heart of God; and then God Himself will be the Source of our Love, for we repeat: God is Love, Love is God.

I think I was sleeping; I am not sure. Where I was, I know not; but I heard a voice saying to me:

"Disciple, where art thou? art thou on the path of Duty?"

I answered "No, Master."

And the voice continued: "Art thou on the path of Sacrifice?"

And I answered, "No, Master."

Again the voice said to me, "Art thou on the path of Abnegation?"

And I answered, "No, Master."

And the voice added: "Where art thou then? What doest thou?"

I replied: "I am on the path of Love, and Love does not think either of Duty, or of Sacrifice, or yet of Abnegation. Love only loves, and in love—gives."

And the voice returned: "That is right, disciple, Peace! for thy heart beats in peace."

And when I awoke, I was alone—the earth was far away and the silence of solitude was around me; my heart was sad and my soul was exhausted, for I had given my all; but he for whom I had given, where was he?

Suddenly across the immensity of the Silence I heard the notes of a harp vibrating in space; the tones were clear and limpid like a spring of living water, and they brought with them perfect poise—EQUILIBRIUM. And my heart and my soul reposed in peace, for they knew that Love had triumphed—it had given all!

FRÈRE RAMA.

Translated by Editor.

Washington, October 7, 1918.

MEDITATION

All the world, complex though it is, is one great Unity, the realization of one idea in the mind of its Creator. And this Idea is good, true and beautiful in all its diversities; the apparent in-harmonies themselves even being overruled and thus caused to contribute to the greater perfection of the final ONE.

As the disciple progresses his sphere of Unity enlarges so as to embrace all of the results of his researches in all fields; his nature becomes enriched so that he is at once more unified with all goodness, truth and beauty, and at the same time more versatile in his appreciation of these wherever they are to be found and in his expression of them in his own life.

Analysis is recognized by him to be good in its place; but as he rises, its importance and usefulness wane and it is succeeded by synthesis, harmony and the return to that Unity from which all things originally spring. This Unity is larger and more beautiful in each man in proportion as he has been able to improve his talents day by day, and the greater the Unity in the life, the more nearly does it approach to the likeness of God, Who is the Sublime Unity.

—*Marsland.*

UNITY

1. He to whom all things are one, he who reduceth all things to one, and seeth all things in one, may enjoy a quiet mind, and remain at peace in God.
2. The more a man is at one within himself, and becometh single of heart, so much the more and higher things doth he understand without labor.
3. He receiveth the light of wisdom from above.
4. A pure, single, and stable spirit is not distracted, though it be employed in many works.
5. It doeth all to the honor of God, and being at rest within, seeketh not itself in anything it doth. *Thomas à Kempis.*
6. The Great Soul touches many lives and influences them all for good, thus leading them, however little, towards the One.
7. And the great life is the life wherein the One becomes Many, very many; and wherein these many are again caused to re-enter within the One. *Marsland.*

All Saints

One feast, of holy days the crest,
I, though no Churchman, love to keep,
All Saints,—the unknown good that rest
In God's still memory folded deep;
The bravely dumb that did their deed,
And scorned to blot it with a name,
Men of the plain heroic breed,
That loved Heaven's silence more than fame.

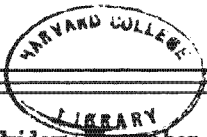
Such lived not in the past alone,
But thread today the unheeding street,
And stairs to Sin and Famine known
Sing with the welcome of their feet;
The den they enter grows a shrine,
The grimy sash an oriel burns,
Their cup of water warms like wine,
Their speech is filled from heavenly urns.

About their brows to me appears
An aureole traced in tenderest light,
The rainbow-gleam of smiles through tears
In dying eyes, by them made bright,
Of souls that shivered on the edge
Of that chill ford repassed no more,
And in their mercy felt the pledge
And sweetness of the farther shore.

—James Russell Lowell.

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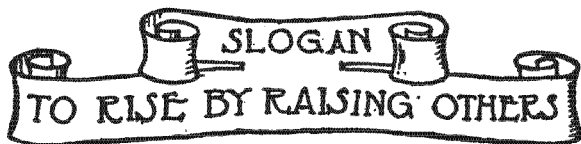
Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



NOV 21 1918

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In these days of unrest when everyone is preoccupied, when the energies of the loyal citizen are strained to the utmost in the service of his country, all teaching must be focused, direct, pointed, concise.

Time is valuable, energy is being carefully measured and economized; men can no longer afford to skim through a hundred pages in search of a single Idea. Efficiency is the order of the day.

Thus carefully prepared systematic Instructions are superseding lengthy discourses and the desultory reading of books.

With this in mind the Teachings of our Society have been arranged into COURSES, each one valuable in itself and independent of the others, yet each shedding further light on all the others.

Thus the Truth seen from the view-point of Ethics is differently presented from the same Truth viewed psychologically; Theory is supplemented by Practice; the Principles of Healing are upheld and elaborated by the Courses on the Nervous Energy and the Course on Magnetism as a Curative Agent; while the Esoteric Life as a whole is created by all of these with the added Magic of the Will, a knowledge of Astrology, and the enlarged world-view which comes from yet other series that are Esoteric and have always something new to give, however advanced the student.

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These Ten Courses are Introductory, Fundamental and Basic. Any one of them is complete in itself and illuminating; but the WHOLE TEN constitute a broad foundation upon which the truly esoteric life may be surely builded. The Teachings they contain are *life-molding*, they are above any price that could be set upon them; nothing therefore is asked for them but co-operation. A sum has been calculated to meet overhead expenses and actual outlay and this is all. If any serious student is unable to reciprocate to at least this extent, let him write frankly to us and state his case. We have never yet refused any privilege of our Society to the worthy.

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Union With The Divine

Man is normally related to the Macrocosm interiorly because he is of the same origin and sustained by the same Energy; exteriorly, because he is part of the whole and dependent on that which seems exterior to himself. Physically, vitally and mentally, he is, in the relative sense, a different being each day. He draws upon and diffuses in these three departments of being constantly.

CAN he bear a relation to the Macrocosm which is NOT normal? Perhaps he can through limited consciousness, which results in the belief in separate and independent existence with consequent inordinations. This state of consciousness may be sub-normal. Man's ignorance, however, does not alter FACTS. Since most men have this limited consciousness, it is permitted; and since in the course of evolution there is an expansion of consciousness with resulting change of belief and conduct, that is ordained; therefore, his relation seems at all times normal.

He is united to the Infinite Being interiorly because every emanation includes some element derived from its Source; essentially because otherwise he could not exist; and permanently because nothing can deprive him of that interior unity with his Source, which Source is Eternal.

His relation to the Infinite Being, then, is determined and beyond his power to alter, but variable as regards the ministers of the Eternal Purpose inasmuch as his free-will enables him to be receptive and obedient or the reverse. It would seem that with increasing knowledge of his normal relation to the Macrocosm his receptivity and obedience would naturally become greater, as his selfishness will diminish and his love will expand, becoming more and more inclusive.

It is true that man does not strive after that which is but rather after that which is NOT. He does not strive after the natural and necessary union with God before he recognizes its existence, and after he perceives it, he knows that it already is.

The moral union which is voluntary, appears to be the first dawning of the recognition that a more complete union is possible than that essential union which already is.

A mere submission of intellect and will to the Eternal Reason and the Infinite Will would doubtless result in fatalism and indif-

ference, but it would certainly not develop faith or hope or love. We love to serve when we serve freely, and only then. Also we only serve freely where we love.

The submission of the mystical life, then, is prompted by love, and results first in serenity, next in order, and lastly in service.

Physical life being the sensible manifestation of the formative principle over the material one, is expressed in apparent independent volition and the consciousness of existence, the latter at first bound up with the body and not realizable as existent without it. In evolution we naturally expect to witness the expression of ascending formative principles over ascending material ones.

The true human substance being a free spirit—not the body, which is merely its instrument—the spiritual life must be the expression of the next formative principle, as manifested in the consciousness of and striving after an EXTERNAL God.

The mystical life, one may assume, is the sensible predominance of a still higher formative principle, manifesting through the spiritual life. Does it begin with the realization that God is *not* external, but has His throne within the body, within the heart, within the mind, as it were? From calling on and aspiring to an external and distant Father or Source of Life, one realizes an at-oneness with that God, that Source, that Life, and would say, not "I am God," but as nearly as it can be expressed in words, "God is my life, God is my strength; because He is within me I move and live and have being, and according to His Will I must act, for I live but to do His work. He is within all else as well, so that there is nothing separate from Him and I am separate from nothing." The term "God" is here used merely for lack of a better one, and not at all in its customary and traditional sense.

In other words, the mystical life begins when one loses sight of the "here" and "there"—of the "mine" and "thine"—of the "you" and "me."

The mystical life, then, one will concede, centers in the personal will, for not until this feeling of union is attained does the personal will exercise any marked or constant control over the lower principles.

In the majority of men, the personal will is the expression and manifestation of the intellect, but in the mystic it is the ruler of the intellect. In the evolution of will, there would be first the nature-will, then personal will, and then Personal Will; and the last is really not personal at all but a vehicle for the expression of the Divine Will.

It is obviously true that the mystical life, (if by such life is meant that actuated by the realization of God-union so feebly herein expressed) cannot EXIST without the free choice, adhesion and protective action of the will, for it can be attained only by it and promoted only by it, but WHY is it not self-sustaining? Hav-

ing attained it, why will it not remain always ruler? It does, in a measure, as habits are formed, automatically and constantly control certain acts and tendencies. Yet, having attained this realization at least in a measure, it will fade temporarily under the stress of circumstances, just when it is most needed!

Is it because in our world's work we descend to mere brain consciousness, which does not contain this Realization at all, and in so descending we surrender the seat of government to intellect and emotion? There is, however, joy in the repeated experience of its return, as soon as called upon and waited for—which is of course an act of Will. This return in response to recall proves the truth of the statement that it must be preserved by Will.

And, observing that with the growth of the realization of union, more and more departments of life, ordered at first by much toil and conscious effort, seem at last permanently ordained, and maintain harmony unconsciously and automatically, one takes heart and feels that he can grow ultimately into that entire harmony towards which he aspires and towards which his efforts are expended.

Neither does he become discouraged because the light is at first dim and often flickers; it suffices that it is lit, and that with care it will increase. Even when it is momentarily extinguished or hidden he knows that it is *still burning* and will glow brighter than before when his perception of it returns. For the wavering is only that of perception and not of the light itself. There are times when, having eyes, one *will* not see; and other times when, owing to self-permitted barriers or obstacles between the consciousness and the flame, one *cannot* see.

It is a Magic Flame, for one need not grope about in the dark to find what the obstacle is; it is only necessary to call for the light and it will shine through. The important thing seems to be to recall the light at once, and with it serenity and trust, while the error which was allowed to obscure the radiance may be sought for by introspection at a more convenient season.

This light is so dear that one longs to make its rays visible to all the blind around one; but it is so bright that the impossibility of so doing does not dishearten. While the blind remain blind they cannot be made to see; some of them may be made to desire to see; all of them will have vision in due season.

When the intellect accepts the truth of man's interior and exterior relationship to the Infinite Being, a serene condition of mind is promoted but is not yet attained. With the dawning of spiritual life the growth is more rapid but only in apparent exterior calm can be achieved. It is as though one were a mediaeval warrior without a shield, or with one only of bamboo or rushes. But as the light is drawn nearer and finally comes home within, where it will remain, the shield takes on strength and resistance. Blows are still felt. One gets the impact but feels not the pain, or it quickly

passes. One is safely hidden behind this shield, yet the light within shines out through it, revealing the giver of the blow, and making it possible to disarm him.

This shield is solicitously cared for, so that it may in time become impenetrable steel; for it is not the warrior's mission to stand inactive upon the plain and receive blows without flinching, although he must learn to do this before he can enter the Service of his King. It is for this service that the disciple prepares, to this he aspires.

The indwelling of even a faint gleam of the light which emanates from Divine Love is productive of greater joy than any personal attainments can bestow, and to be able to reflect it efficiently would give reality to a term carelessly used but not expressing any state normal to terrestrial life—Bliss.

TALKATIVENESS

"Talkativeness is utterly ruinous to deep spirituality. The very life of our spirits passes out in our speech, and hence all superfluous talk is a waste of the vital forces of the heart. In fruit growing it often happens that excessive blossoming prevents a good crop, and often prevents fruit altogether; and by so much loquacity the soul runs wild in word bloom, and bears no fruit. I am speaking of that incessant loquacity of nominally spiritual persons—of the professors of purifying grace. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over—how insignificant trifles are magnified by a world of words; how things that should be buried are dragged out into gossip; how a worthless non-essential is argued and disputed over; how the solemn deep things of the Holy Spirit are rattled over in a light manner—until one who has the real baptism of divine silence in his heart, feels he must unceremoniously tear himself away to some lonely room or forest, where he can gather up the fragments of his mind, and rest in God."

GEO. E. DAVIS

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MEDITATION

Esoterism or the Occult Science of the Orient does not emanate from the intelligence of ordinary men, but from the minds of extraordinary men; not that their mental and physical structure is other than that of mortals in general, but because their souls have developed powers that have hardly formed into buds in our own.

In the Orient, these Great Souls have made investigations almost exclusively into the mental and spiritual realms—the nature of God and of the soul of man—into the invisible, and into the subtler, etheric spheres of the earth's envelope.

Working in the Silence for many centuries, they have made discoveries and transmitted them to a little group of disciples; and these, starting from the data thus supplied, have in their turn made many more discoveries and transmitted them in the same manner, so that the body of Initiates today has attained to knowledge impossible of belief to ordinary scientists.—“*What Esoterism Is*”—*Marsland*.

FORWARD, EVER FORWARD

1. All life is One, eternal, indestructible, the Soul of the Universe, which also is One.
2. Everything in the Universe, being part of that One, is in relation with every other thing, and also with the whole.
—*Marsland*
3. The without is as the within; the small is as the great; there is only one law, and He who works is One. Nothing is small, nothing is great in the divine cosmogony.
4. What is below is like that which is above, and what is above is similar to that which is below to accomplish the wonders of one thing.
—*Hermes Trismegistus*
5. There is, between God and Man a great gulf truly, but the space has been bridged.
6. There is a ladder thronged with Beings, like ourselves, who have been men, but are now on their way, advancing step by step towards Godhead, as we ourselves are climbing towards *them*.
7. Thus each one of us finds himself a link in a *grand chain*, which reaches upward and ever upward to the Heights.

—*Marsland*

Peace

"Tears may be ours, but proud, for those who win
Death's royal purple in the foeman's lines;
Peace, too, brings tears; and 'mid the battle-din,
The wiser ear some text of God divines,
For the sheathed blade may rust with darker sin.

"God give us peace! not such as lulls to sleep,
But sword on thigh, and brow with purpose knit!
And let our Ship of State to harbor sweep,
Her ports all up, her battle-lanterns lit,
And her leashed thunders gathering for their leap!"
—Lowell

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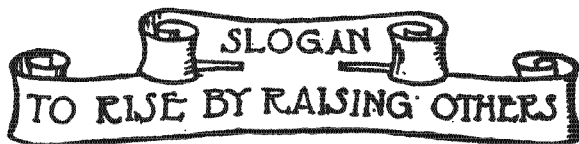
Bulletin

OF THE

Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



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Love Your Enemies

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

"And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

—*Matt. xviii, 15-17.*

All life is made up of agreements and disagreements; to those who have studied the Law of the Ternary, which is the law of Creation, this is nothing new. Even the Deity is said to have created the Universe by "opposing Himself to Himself" and thus from One to have brought forth Two. Nor does this opposition end here, for from Two comes forth Three and, after three, Four, and so on to the infinity of multiplicity and diversity.

Every change is brought about by the same process: Unity, that is to say the existing condition, whatever it may be, opposes itself to itself; that is to say, differences or varieties arise within the Unity, which are divergences from the normal condition, and these differences or new conditions make themselves felt and modify the manifestation of that Unity.

Many thousand times a day many of us have to decide between opposites. From its center, the mind moves out in opposite directions to take cognizance of one consideration after another, always balancing each by a due consideration of the contrary. If the mind is active and unbiased, it will gradually come to poise between these two extremes of opinions, and will form a just and wise judgment. But if there is prejudice, or irritability, a fixed opinion already formed regardless of premises, or any excessive emotion, such as envy, jealousy, hatred, or even overmastering love, these tend to disturb the balance which should be truly reached, and the decision is apt to be a faulty one.

And not only so, but the decision may be brought about harmoniously or inharmoniously. When the meeting of the two extremes takes place it may consist of a gentle welding, a gradual

union and interpenetration of each opposite by its complementary half; or the encounter may be a hostile one, where each comes face to face with the other only to note and accentuate the differences which appear to exist between them, and where each seeks to destroy the other.

When love is present, it draws to itself all similar characteristics in each opposite into one harmonious unity. When friends meet to discuss opposite points in some controversy, however widely they may differ they nevertheless listen courteously each to the other and each one gains from the intercourse. Gradually, if love is present, their differences become less and less essential to them, while the points of agreement are increased. Time enters here as an important factor, healing the wounds and allowing the mind of each of the friends to come to rest within itself, so that, often, a discussion which seemed impossible of solution a week ago may be seen, a few days later, to have been founded upon non-essentials and, by the elimination of these, may be brought to a profitable settlement.

Love is constructive, it unites. Hatred, on the other hand, is destructive, it separates. Both must be present in the life of the disciple; but while love must rule at all times, hatred should only be used when separation is required.

Hatred is of many kinds and degrees from mild disapproval to the bitterest attempt to destroy utterly. And the only right use of hatred is upon that which we see to be low and undesirable; the degree of hatred to be employed being such as to effectively separate us from the evil in question.

Especially should we avoid hatred of our brother, for "He that loveth not his brother abideth in death." Our brother is ourself, and if we seek to destroy him, we are setting in action destructive forces which will react upon ourselves also, and rend us in pieces.

One great difficulty in life consists in bearing with all the little inharmonies which others force upon us, and keeping ourselves always serene and unmoved. And when we have learned that lesson, there is the further one of understanding the uses of both love and hatred so as to make them serve our ends intelligently—to know when to draw near and when to separate; to be able to attract those who are of a like calibre with ourselves and to become unattractive to those from whom we would be separate.

Inequality is the cause of hatred and separation between people. Sometimes this inequality is such that love can overcome it, as is always the case when love reigns. When, however, there is a great inequality and little love, there is small chance of agreement. Nor is a further union desirable unless duty demand it.

The problem then becomes one of how best to effect a separation.

The general process in vogue in the world is to display, one after another, all the various forms of hatred: disapproval, fault-finding, accusation, condemnation, attack, calumny and other forms of destruction are launched forth by the different parties against each other. Thus they eventually get separated and retire from the battle-field dishevelled and weakened, if not in a state of dissolution.

This method of separation is, however, a very wasteful one, to say nothing of its moral aspect.

There is a better way pointed out by the Lord Jesus in the quotation given at the head of this article. It may be necessary and desirable for those who have formerly been of one mind to separate when they are no longer at one. But the division should be made in love, not in hate.

Thus if a brother owes us money or some other of earth's goods, it is our duty to see that he pays it, without undue pressure. We should "go and tell him his fault" and in every way make it easy for him to do the right thing.

If this overture is unsuccessful, we are told to go to him again with "one or two more" persons who know about the matter and who may also be concerned in it. This is the official demand and should always follow the personal one, when that is insufficient.

And if the brother is still obdurate, and the matter demands further effort, "Tell it unto the church," or to the governing body whatever this may be, which has charge of the settlement of differences between parties.

If this leads to no result, no further steps are deemed necessary; nor should there be any additional approaches to future friendship or intimacy. Strictly business relations may be continued, as was the case between the Jews and the "heathen man" or the "publican," but each of the persons in question must in future make his own unity. They are no longer partners or opposites in the same ONE.

We are taught unanimously by all great souls to love our enemies. It matters not to what sect these Great Ones belong, or by what name they are known, they all agree that this love is one of the marks of the disciple.

The world, however, has found this a hard doctrine, too ideal to be lived up to; and men in general are entirely satisfied to love their family, their friends and those in their environment who are congenial to them.

Thus the real point and virtue of the teaching is lost.

When a man loves his wife and family and provides adequately for them in the manner suitable to their station, he is adjudged by all men to be virtuous and honorable. And so he is.

And yet he lacks one thing; he is not master of the situation.

For, if disaster should befall—if inharmony should enter his domestic circle—he would need to do more than love his *friends*. For in such a case it might happen that the very members of the family would league themselves together against him and become (virtually) his enemies. They may criticize his faults, accentuate his failings, disregard his wishes and make his home almost unbearable. They are then no longer his friends but his enemies (in the sense of the text).

Or the problem may be one of mutual misunderstanding; each member of the household “gets upon the nerves” of some other member, and there is a constant state of turmoil where all should be peace and harmony.

We do not need to multiply instances. The heart knoweth its own bitterness, and these conditions are but too common. Every one can make his own application.

The Law that shall bring prosperity and a happy issue to every thing men do is still hidden from them because they fight and contend with their rivals in a spirit of opposition and there is no love in their heart.

The same may be said of the social world. Ambition, jealousy, pride and love of the personality are prevalent and are even condoned, since they are supposed to be essential to the attainment of social distinction of any kind whatever. On the contrary, such virtues as humility, gentleness and willingness to give up a higher place and be content with a lower one, if necessary, are accounted to be mean and unworthy.

There is a spurious humility that is ignoble, it is true. But it is equally true that real humility is greater than pride and ambition.

It is also harder to practise.

True greatness is always humble, it is impossible otherwise. For the great man has some slight conception of the vastness, the power and the wonderful beauty of the Universe, as well as of the nobility of Man. This knowledge makes him feel at one and the same time both great and infinitesimally small. Great in promise and potentiality, but small in present power of realization. His fellows may account him wise or illustrious—he knows that in proportion with “the man that shall be” he is insignificant. This knowledge does not dampen his enthusiasm but stimulates him to attempt the impossible. He aspires to love, not only his friends, but his so-called enemies also; for he looks upon all other men as expressions, like himself, of the Great Man, in the image of God, however weakly they may at the moment be expressing that likeness.

“Love your enemies,” first because it is right to do so, for the spiritual nature approves it as a Divine teaching.

"Love your enemies" also because it is the only way to heal inharmony between those who should be friends, and more than friends.

But how shall you proceed? For an open protestation of love on your part would be met with unbelief, or derision, and would perhaps lead to a still more intense hostility.

"See the God in your would-be enemy." Love the good in him. Search out all his good qualities; rehearse all the kind things he has said to you and to others; remember all his good actions and praise him silently in your heart for them. All men have a good side as well as the one that has aroused your adverse criticism. Love all these good things and remember them within yourself. But forget his negative and unpleasing characteristics.

This is a perfect cure, if you can do it. And the length of time in realization will depend upon the reality of your love and the strength of the currents that you are able to emit. No word should be spoken, and no suggestion of any kind used. If you can silently love the God in your enemy, he will not long remain an enemy.

One of two things will happen. If there is sufficient equality for a basis to be established of future union, each of the two parties to the misunderstanding will gradually change their view of the other, until love at last prevails. But if, on the other hand, the hostility of your would-be enemy is inveterate and obstinate, then the operation of the law will separate him from you. He will drift out of your life and leave you in peace. For hatred and love cannot abide together. And love is the stronger.

These rules can be applied by each one to his own problems, and if all is done "in love" there will at last be PEACE.

HE WHO FEELS HIS HEART BEAT PEACEFULLY
HE SHALL HAVE PEACE

CALENDAR

The Calendar of our Society should be in the home of every one of our members. It is symbolic in design as well as artistic and rich, showing a flowing Lotus Flower below, from which rises an Art Nouveau border suspending, above, the Four Angels of Heaven in the form of a Swastika. There are twelve messages, one for each month of the year, six poems and six other inspiring selections from our teachings. The Calendar is beautiful in appearance and may be had in any one of four tints—heliotrope, blue, café au lait and olive green—all printed on stone grey paper and tied with colored cord to match. Size 8½ by 11 inches. Makes an attractive and inexpensive gift. Price 50 cents, postpaid.

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MEDITATION

A little group of wise hearts is better than a wilderness full of fools; and only that nation gains true territory which gains itself.

But, as it is at their own peril that any race extends their dominion in mere desire of power, so it is at their own still greater peril that they refuse to undertake aggressive war, according to their force, whenever they are assured that their authority would be helpful and protective.

Nor need you listen to any sophistical objection of the impossibility of knowing when a people's help is needed, or when not. Make your national conscience clean, and your national eyes will soon be clear.

No man who is truly ready to take part in a noble quarrel will ever stand long in doubt by whom, or in what cause, his aid is needed.

—*"War."* Ruskin.

NOBLENES

1. Human nature is a noble and beautiful thing.
2. All the sin of men I esteem as a folly which may be prevented, not a necessity which must be accepted.
3. And my wonder, even when things are at their worst, is always at the height which this human nature can attain.
4. Thinking it high, I find it always a higher thing than I thought it; while those who think it low, find it, and will find it, always lower than they thought it; the fact being that it is capable of infinite height and infinite fall.
5. But the nature of it is in the nobleness and not in the catastrophe.
6. All real joy and power of progress in humanity depend on finding something to reverence, and all the baseness and misery of humanity begin in a habit of disdain.
7. Exactly in the degree in which you can find creatures greater than yourself to look up to, in that degree, you are ennobled yourself and, in that degree, happy.

—*Ruskin.*

Nobleness

"For this true nobleness I seek in vain,
In woman and in man I find it not;
I almost weary of my earthly lot,
My life-springs are dried up with burning pain."

Thou find'st it not? I pray thee look again,
Look *inward* through the depths of thine own soul.
How is it with thee? Art thou sound and whole
Doth narrow search show thee no earthly stain?
BE NOBLE! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own;
Then wilt thou see it gleam in many eyes,
Then will pure light around thy path be shed,
And thou wilt nevermore be sad and lone.

—Lowell.



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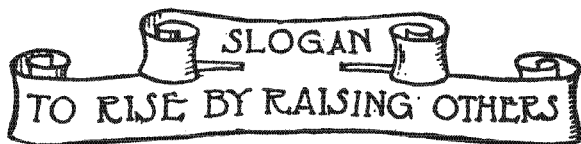
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Karma

Karma is the operation of the Law of Cause and Effect, although sometimes called the Law of Retribution. It is directed by Powers above man in the Divine Hierarchy, and has an earthly correspondence in compulsory education.

As human children sometimes cannot understand why they must go to school and rebel, so the Divine children who are called men, cannot see why they must strive and suffer and die. Yet to strive is to develop strength, to suffer is to learn, and "to die is gain."

It is not uncommon to hear a person who is afflicted exclaim, "What have I ever done that this should come upon me?" and it may be the first glimmer of Intuition which prompts the cry. Somehow, somehow, the majority of men know that God is just, and they have the feeling, inherent though not yet acknowledged, that whatever is permitted must be Right. They dimly believe that "Things are not just because God wills them, but God wills them because they are just."

If a man has not progressed to the point where he acknowledges that God is just, his "rope of Karma" is inextricably tangled and he is dragged about, buffeted and bruised by the storms of life. But when he does know the Justice and Love of God which manifest behind and through and under life itself, then he becomes like a child compelled to stand in the corner by an earthly father, who is loved and trusted, and such a child will say happily, "It is all right, father, I will stand here as long as you wish." Then will not the father say, "Come unto Me?"

The situation of the child just exemplified, however, differs from that of a man in the web of Karma, in that the child remembers his fault and knows why he is punished, while the man does not. To make the illustration more perfect, we will assume that the child does NOT know why he is being disciplined.

In this case he will take one of two attitudes; either he will feel that his father is unjust and cruel, when he will pout and rebel, thereby sinning afresh and prolonging his trial, or exchanging it for one more severe; or he will recall all the kindness and love shown him in the past and ask submissively wherein he has erred,

and will endure his penalty quietly. If he can rise to the sublime heights of Faith and say, "My father is but teaching me, so that I may become wise and loving and powerful like himself," then he need not wait till the end of the day (which corresponds to the end of a life) to discover the reason behind the ordeals.

For, as no wise and just earthly father would withhold the immediate reason for disciplining his beloved child, neither does the Heavenly Father fail to divulge it. It is all made plain in due time, and the greater the trust reposed in Him, the sooner is the lesson understood.

The question most often asked in regard to Karma is why we should thus suffer for faults in other lives when we do not remember them. The secret is this: the fact that one does not ordinarily recognize the working of this Law makes it more effectively operative.

If reasons were always known, results would often be spoiled. Each trial that comes to us contains a lesson that it is time we should know. Now none of us *know* that fire will burn until we have been burned, altho we may have been often told and may have believed. It is so with sin, which is the fire of life, the cause of all our burns. We may have been told, in some manner, that a certain offense will inevitably result in a certain well elucidated unpleasant effect, but while we believe it, we do not know it, and some day we commit the offense and reap the consequences—and thereafter we know.

Thus experience from without generates understanding within—and to that end and for that purpose is experience provided.

When we receive injustice, we should learn to wrong no man; when we are hated, we should learn to send back love; when we are persecuted, to become more kind; not in order to protect ourselves from future suffering, but that we may not afflict others. This is the LESSON behind these trials.

The word punishment has been used ill-advisedly, for there is no Real punishment—only effects and consequences. An injustice done us in this life is not a punishment for our own previous unjust acts or thoughts, but their return to us—the reflex or rebound, as it were—for acts and thoughts live and have continuity as well as souls.

Just as there is no punishment, there is no forgiveness anywhere in the Real. There is expiation, both permitted and demanded; permitted where desired and enforced when not voluntarily offered.

Thus when one desires to make amends or redress a wrong, he is quickly offered the opportunity. If a man is self-righteous, and feels that he has a right to oppress a fellow-being because he is older or stronger or richer or wiser, then full payment will be enforced by the return of oppression upon himself.

In one sense, the current expression, "Life is too short," is rich in truth. One earthly life is short—too short to contain all the experience from which all the necessary lessons may be learned—and that is why an oppressor may live and die, apparently, without having made any reparation. He has sown, but not yet reaped. Moreover, if retribution instantly followed oppression, then oppression would cease, it is true, but because of Fear, and *it must cease because of Love*. This is the Law.

Man has always a choice; he cannot, indeed, choose entirely what shall come to him, but he MAY choose his course under any circumstances, and make from them good or ill as he pleases.

The oppressor, therefore, comes back to earth, and is offered another choice. He comes sans memory of his past deeds and this time he is the oppressed, and he suffers and so may see that oppression is not good. Here is his chance to profit or lose. If, like the rebellious child, he becomes embittered, passing his suffering on to others as far as he is able, then he loses and must receive the lesson again, and more drastically. But if he says, "Let no man suffer through me as I suffer through others," and models his life according to principles of love and kindness, then he wins, and his reward is that he grows more like his Father, who is Wisdom, Love and Power.

Of one thing we may be certain. Karma is the fruit of Desire, and no matter how full of care and hardship life seems, we are here on earth because we wanted to come. Desire is potent on all planes. If a man desires very much to visit a certain spot, sooner or later he will reach it, and if he dislikes his environment very much, some day he will change it, for antipathy is the opposite pole of desire and equally potent. But—we are here because of our nature-will and we can only free ourselves from this realm where Karma operates by developing the personal will. The nature-will is the will of the moral man, and it reaches out for material things and pleasures; the Personal Will is that of the Super-Man or the God within us, and it reaches out towards God Himself. There is no reprisal for ordinate aspiration.

A thoughtful student of "Light on the Path" always ponders long over the statement that the Laws of Karma are not to be studied until one has reached the point where they no longer affect him. Where is this point? It is reached by each individual when he arrives at "Intuition with Certainty." For he who has thus arrived possesses Faith and Hope and Love. When so-called calamity strikes at such a one, he wastes no instant in introspection, retrospection, anticipation or uneasiness. He calmly demands, "The LESSON, Lord, what is it?" And the answer springs into consciousness. Then he LIVES it thenceforward. He does not even pause to regret that he sometime failed somehow and so merited the severe

lesson; for he aspires to travel straight ahead and one cannot do that by looking backward.

One who has not yet reached the height of intuition, may travel far toward attaining it by methodical introspection and retrospection. They are his proper tools.

Let him first postulate the foundational formulas of Real Faith—that "All things work together for good," and that "God is Love."

Then let him review his present life carefully, for though no disciple believes it to be the only one he has ever consciously lived, he may not have an accurate memory of any other. Let him bear in mind, during his review, that all Karma is not of the past, that this one life may contain first causes, set in operation by himself or by others.

Then taking up one by one, all the incidents that seemed unjust or unmerited, let him examine the results that are already woven into his life and soul as lessons.

In one review of this kind, one incident for some time remained puzzling. It was a truly unjust and severe chastisement in anger by an excited parent, and it remained rankling in mind and searing the heart for years. The recipient had no knowledge of the reason for the beating when received, and he was not guilty of the supposed offense.

The Cause of this apparent injustice was past finding out, unless it was newly crystallized anger, manifesting in first action. The result, however, was good, for it showed in this: not once has this victim of injustice been unjust to his own child. When discipline was needed, the nature, quantity and severity of the punishment that would be required to insure future right conduct were discussed and agreed upon, and never again was that particular offense committed. Consequently the parent retained the confidence of the child and was able to assist him to a worthy manhood. The good of the result more than balanced the wrong done, as it always does, though it may seem longer in manifesting.

Having seen good come out of apparent evil, at least insofar as results have matured, it is well to review all the blessings, comforts, privileges and happy phases of life. These may be called "Good Karma"; and can anyone remember what he has ever done to deserve all that he finds of these? Do not the days of health yield a huge multiple of those of sickness? Are there not a hundred kindnesses for every slight, a hundred friends as opposed to one enemy? Is there not a happy day to offset each minute of sadness?

When we make this comparison fairly, are we not ashamed to realize that we have questioned Infinite Justice because our life was not ALL day and no night, ALL sunshine and no shadows? Would the noon be bright without the midnight, or the sunshine gladsome

with no shade? It is the law of equilibrium—the principle of polarities—and all is good.

Lord Lytton says: "The sunshine does not leave the wave for the light ripple which the casual stone brings a moment to the surface." And the sunshine of God's Love never for one moment leaves the wave of life.

The Love of God has placed in the world for man's use everything he cannot make for himself. Some necessities are developed and some potential. Should we repine because we have to put forth a certain effort to secure them? No man wants to be fed and clothed like an infant. We will all agree that the greatest hardship in illness is our helplessness. But as man has in his physical strength the ability to wrest his food from the soil, so has he in his mental and spiritual endowments the capacity for wresting good from adversity. It is by this means that spiritual growth is accomplished.

When we first learn of "Karmic Retribution," we begin to chafe and fret, but considered thus, the tension of mind and nerves is relaxed, and we begin to TRUST the MOST HIGH. We concede that we deserve the "evil" that comes to us and owe a big debt of gratitude for the good.

The Laws of Karma "no longer affect" him who truly trusts, although they may still arrange his circumstances and environment.

When the nature of God and His plan become clear to us, even a little, we realize that there is no cause for worry, or regret, or sadness in this whole universe; that neither the most trivial, insignificant, little circumstance nor the greatest, most involved, most portentous combination of circumstances is without the knowledge or beyond the care, the direction, the resolving power of the Most High! All will come right, therefore all is right—always and forever!

With this thought, firmly held, we transcend Karma!

L. V.

(Note by Editor: In some further issue we will take up the dynamic side of the subject and show how to "Transcend" by consciously making less and less Karma.)

CALENDAR

The Calendar of our Society should be in the home of every one of our members. It is symbolic in design as well as artistic and rich, showing a flowing Lotus Flower below, from which rises an Art Nouveau border suspending, above, the Four Angels of Heaven in the form of a Swastika. There are twelve messages, one for each month of the year, six poems and six other inspiring selections from our teachings. The Calendar is beautiful in appearance and may be had in any one of four tints—heliotrope, blue, café au lait and olive green—all printed on stone grey paper and tied with colored cord to match. Size 8½ by 11 inches. Makes an attractive and inexpensive gift. Price 50 cents, postpaid.

MEDITATION

The greatest and most potent word in the early stages of the Ascent is "Why?" and the child who comes into terrestrial life with this word constantly on his lips will lead a kaleidoscopic career. It would seem as though all the Powers of Darkness conspire and co-operate in the attempt to prevent the winning of the answers demanded, for that life in which this word rules is a crisis in the progress of the soul.

The Wheel of Fate revolves rapidly for such a one, and until Reason surrenders to Intuition, but still sustains it, and so Faith dawns, the inquirer is crushed and mangled. After Faith triumphs, the aspirant is able to stay at the top of the wheel, triumphant, serene and joyful, no matter what Time and Circumstance may provide for his schooling, the environment of body and mind.

The SOUL HAS RISEN, and it "sees a New Heaven and a New Earth."

TRANSCENDING KARMA

1. The operations of the actual Laws of Karma are not to be studied until the disciple has reached the point at which they no longer affect himself.
2. Therefore you who desire to understand the Laws of Karma, attempt first to free yourself from these laws.
3. This can only be done by fixing your attention on that which is unaffected by them.
4. He who would escape from the bondage of Karma must raise his individuality out of the shadow into the shine.
5. He must so elevate his existence that the Karmic threads do not come in contact with soiling substances, do not become so attached as to be pulled awry.
6. He simply lifts himself out of the region in which Karma operates.
7. To step definitely and knowingly even one step on either the good or the evil path produces great Karmic results.

—Light on the Path.

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Earth's Heroes

We see dimly in the Present what is small and what is great,
Slow of faith, how weak an arm may turn the iron helm of
fate,

But the soul is still oracular; amid the market's din,
List the ominous stern whisper from the Delphic cave
within—

"They enslave their children's children who make compromise
with sin."

Then to side with Truth is noble, when we share her wretched
crust,

Ere her cause bring fame and profit, and 'tis prosperous to
be just;

Then it is the brave man chooses, while the coward stands
aside,

Doubting in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied.

Count me o'er earth's chosen heroes—they were souls that
stood alone,

While the men they agonized for hurled the contumelious
stone,

Stood serene, and down the future saw the golden beam incline
To the side of perfect justice, mastered by their faith divine,
By one man's plain truth to manhood and to God's supreme
design.

—Lowell.

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